

AN AYURVEDIC APPROACH TO YOUR ASANA PRACTICE

David Frawley (Vamadeva Shastri), OMD Sandra Summerfield Rozak (Mahasarasvati), M.S.



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Your is an extraordmary spiritual science of selfdevelopment and self-realization that shows us how to develop our full potential in our many-sided lives. Avurveda is the traditional medicine healing system for body mind and spirit. Yoga and Ayurveda have long been baked together as two complementary systems of human development Yoga For Your Type presents Yoga asanas according to an avuryout constitutional and energetic model with a particular regard for ayurvedic mind-body types of Vata (air). Pitta (fire) and Kapha (water). It defineates the practice and effects of asanas, both singly and in sequence showing how to apply them and link themtogether in a therapeutic mannerm harmony with avurvedic principles

& ACKNOWLEDGMENTS 03

e would like to acknowledge the dedication to design of Suc Tinkle, the generosity and Lear eyes of Jerry Harrison and Myra Lewin, the vision and commitment of Santosh Krimsly, our editor Cathy Hoselton, the generosity of the asana models, our so-nice-to-work-with photographers Jason Grubb and John Balinkie, our yoga friends who contributed their images to this work Tammy Wong for her valuable support, and Dr. Peter Robert Ciriscioli who makes most things possible Thank you all.

This book is dedicated to the great teachers of Yoja and Agurved a way for thousands of years, have carried the tradition making our experience of truse two ancient sciences possible today. We especially hower our own teachers for carrying this light to us by their generous sharing of the known age and of themselves. To each we offer this work with our humble gratitude.

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& FOREWORD C3

Bengions in New York City, Yoga has gradually found more and more of a home in the West. Now one can hardly pick up a magazine without reading about Yoga, or drive across any medium-sized town without seeing a Yoga studio

Even though Yoga is now a household word, it does not follow that the philosophical background of Yoga is equally as well-known and understood. In fact, quite the opposite is trace Yora originated an culture quite different from the modern West. It was a culture in which health, poetry dance, music religion, philosophy and other aspects of life were interwoven. Worship was a part of carly activities and lood was considered the first and best medicine available to create and restore health. The physical practices of Yoga were part of this world-view. It follows that the Yoga as mas given to a student she alternate approach to teaching asana existed for centuries in India.

When Yoga practice began to be adopted in modern times this ancient approach with not will spread. Sandra Summerfield Kozak and David Frawley's book will rectify that decreasely. In Yoga Type they present not only the basic tenets of Avurveda, the Indian science of health, but they knowledge of that science can be integrated into our Yoga practice today.

The reader will be able to understand and determine which constitution if type he or site may be and then importantly, how to apply that knowledge to the personal selection of Yoga Toes, Will process may seem like something new to many readers, it is actually a reflection of a very old fraction.

When I first met Sandra Summerfield Ko ak, she was a student in my class in a cache in program in 1974. I was struck by her dedication and interest in the subject of York Longino in program.

therefore to read her new book done along with recognized avurvedic expert David Frawley, which so scamlessly blends the ancient science of warveda into the modern practice of Yoga in the West

I hope you will read this book slowly and integrate its wisdom not only into your Yoga practice but also into your life. I further hope that you will take the chance to slow down to relay and to learn to know yourself, and then live your life from that knowledge. That is what the practice of Yoga is all about.

Author of Living Your Yoga Tinding the Spiritual in Everyday Life, and Pelax and Kenew Restful Yoga for Stressful Times

January 2001, San Francisco CA



EN PREFACE OS

oga is an extraordmary spiritual science of self-development and self-realization that shows us how to develop our full potential mour many sided lives. It was first devised by the rishis and sages of ancient India and has been maintained by a stream of living teachers ever since who have continually adapted this science to every generation. Yoga's integrative approach brings deep harmony and unshakeable balance to body and mind in order to awaken our latent capacity for a higher consciousness that is the true purpose of human evolution. The many methods of Yoga span a vast range from physical postures to breathing practices, maintra and meditation, all based upon a philosophy of consciousness and natural way of life.

Ayurveda is the traditional medicine of India its powerful natural licaling system for body in not and spirit, with an antiquity and depth parallel to the Yoga tradition. Like Yoga its urvedic methods cover a wide array of health practices including diet, herbs, exercise bodywork, detoxific it on programs and life-style management regimens relative to our unique individual constitution and environmental impacts.

Yoga and Ayurveda have long been linked together as two complement irv systems or human development. They grew up organically intertwined through their common ancient Vedic roots—the legicy of the legendary Himalayan rishis who understood the laws of the universe and the major process of cosmogenesis that holds the keys to all transformations. The two systems have maintained a long and intimate history, interacting upon and enhancing one another up to the present day.

Today there are many books that explain Yoga postures from different angles often in good and However, so far there is no single book that explains Yoga postures in a simple and complete six and the near according to its related healing system of avurvedic medicine. Many books are similarly and the near according to its related healing system of avurvedic medicine.

Avurveda particularly explaining its dictary and herbal concerns. While some ay urvedic books deal with Yoga postures briefly, no single book is yet dedicated to this important topic. To meet this lack of information on the asana-Avurveda connection we decided to produce the present volume for those seeking to understand either Yoga or Avurveda a book showing the avurvedic application of Yoga postures is essential. It is particularly important for those practicing Yoga therapy who use asana to treat disease, and would like to do so in harmony with older yogic healing traditions.

There are also many typology books available today describing how to eat or live right according to your body type as defined one way or another. Some of these typologies are insightful; others probably won't stand the test of time. So too in the application of Yoga, an individual typology is necessary to make Yoga relevant to our particular needs. To merely prescribe asanas en masse does not do justice to the Yoga tradition that has always emphasized different paths for different people. The present book presents a yogic typology based on proven traditional models to fulfill this need as well.

Yoga For Your Type presents Yoga asanas according to an ayurvedic constitutional and energetic model, with a particular regard for ayurvedic mind body types of Vata (air), Pitta (fire) and Kapha twater). It delineates the practice and effects of asanas, both singly and in sequence, showing how to apply them and link them together in a therapeutic manner in harmony with ayurvedic principles.

Iwo types of doshic reducing programs are a cribed to balance each ay urvedic doshic types of are the Instant Change Programs' to immediately relicit pain and discomfort. Second are tune form Programs, that provide six to nine and to the reducing classes. These also con-

tain suggestions for more advanced students to help them develop their own long term practice Programs and suggestions are given at four levels of difficulty, beginning through advanced in order to address all levels of students and teachers

We have aimed at both simplicity and flexibility in our approach, providing clear practices but not reducing them to a rigid formula. We can not reduce the avurvedic application of Yoga practices to a mere cookbook approach, noting what asana is good or bad for what type in a black and white manner. Adaptation on an individual basis relative to time and circumstances is the essence of both Yoga and Ayurveda.

The book follows from the recent title Yoga and Ayurreda. Self-Healing and Self-Realization by Dr. Frawley. This previous title addressed the broader interface of integral Yoga and integral Ayurveda relative to all aspects of our nature from the body to pure awareness, considering different practices and life-style factors from diet and asana to mantra and meditation. The scope of the present volume is focused on asana, which requires a more detailed examination.

Sandra Summerfield Kozak brings thirty years of experience and teaching all aspects of Yoga technique, Yoga psychology and Yoga philosophy. She is well known and respected for her teaching methods and style, training Yoga teachers and students in a variety of contexts and settings throughout the world. Dr. Frawley brings a specific understanding of Ayurveda, both on physical and psychological levels, having taught for over twenty years. He has written over a dozen books on Ayurveda and related Vedic sciences, including textbook malerial for ayurvedic schools. Sandra and David have worked together over the last seven years and have developed programs for courses and classes.

Relative to the material in the book, Sandra provided the practical instruction and details about

the different asanas and asana sequences presented pavid provided the background material on Yoga and Ayurveda, and most of the theory of ayurvedic asana practice. But this division is only general. Both author looked over all aspects of the book.

May the healing power of Ayurveda and the spiritual power of Yoga awaken in the readers of this book!

David Frawley Sandra Summerfield Kozak



& HOW TO USE THIS BOOK 03

- Part I explains the background of Yoga and Ayurveda, particularly ayurvedic methods for determining mind and body types. Those who do not have a significant background in either subject should make sure to read this section first.
- Part II outlines the principles and guidelines of asana practice, with specific ayurvedic concerns. It provides the background for starting a Yoga practice.
- Part III explains how to perform individual asanas according to their ayurvedic effects. For those
 interested in the ayurvedic application of particular asanas, they can proceed directly to these descriptions. See sample Asana page, pg viii, for guidance to the instructions.
- Part IV describes ayurvedic routines for asana practice on different levels. Those wishing to create an ayurvedic asana practice should focus on this section
- The Appencix offers a glossary and bibliography

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Sanskrit Name of Pose

ENGLISH NAME OF POSE

VATA

PITTA T

KAPHA

1 means the pose naturally reduces the dosha

↓↓ strongly reduces dosha

111 very strongly reduces dosha

↑ or ↓ means the pose can affect the dosha either way

† means the pose naturally increases the dasha

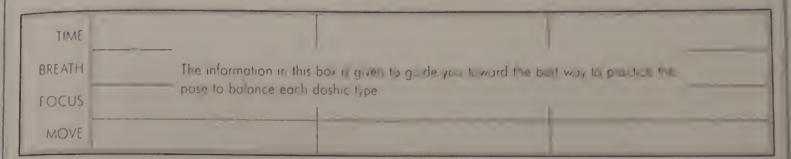
†† strongly increases the dosha

town room?

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↑↑↑ very strongly increases dosha

a blank indicates a neutral effect on the dosha



MOVING INTO THE POSE

Where to begin, how to move each body part, and instruction for the correct positioning of the body for safety and maximum benefit. Also breathing information to help you coordinate your breath with each movement.

HOLDING THE POSE

Instructions for holding the pose, how to work your body and breath together, the most effective techniques for alignment and extension

COMPLETING THE POSE

How to move away from the pose and return to your beginning or resting position

LEARNING AT HOME-MODIFICATIONS

This section ofters ways to modify the posture to help when you are first learning Also alternate ways to practice the pose

DOSHIC NOTES

How the pose affects the doshas

IMPOPTANT POINTS

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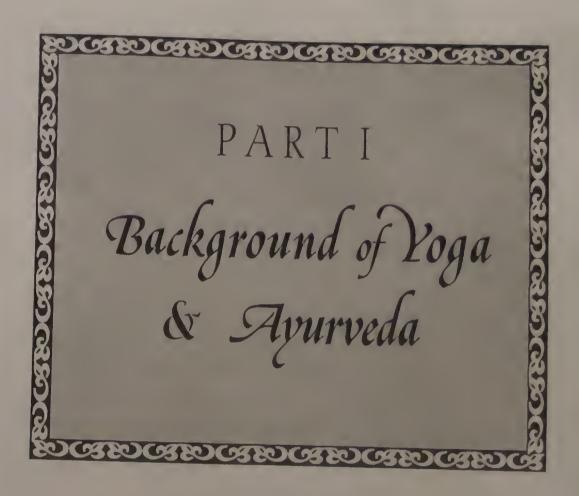
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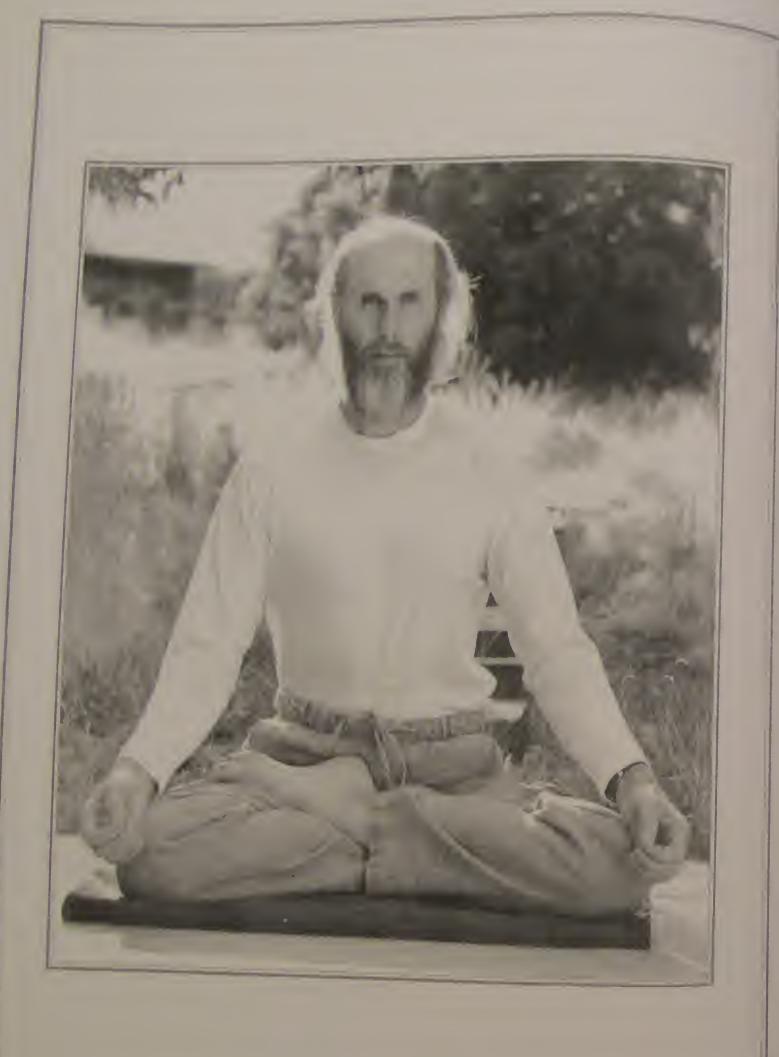
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GENERAL PRECAUTIONS

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DAVID FRAWLEY IN PADMASANA

I. 1 YOGA FOR YOUR TYPE

ost of us have some idea about Yoga today. Yoga has become a visible part of our diversifying culture that we all have encountered in one form or another. Yoga as a popular exercise trend, Yoga as an alternative medical therapy, and Yoga is a propound spiritual path all color our vision of Yoga. To put Yoga into the proper perspective, let us look at it anew particularly with regard to the need to apply it on an individual basis, on whatever level we may crosse to use it.

Yoga is a Sanskrit term meaning to "unite, coordinate, or energize—If refers to the proper integration of body, mind and spirit to unfold our higher potential in life. Yoga takes our ordinary capacities, no extends them exponentially to help us develop an awareness that goes beyond our ordinary personal—inhuman limitations. Yoga uses the foundation of the body—its secret energies and natural intelligence—to reach the summits of the spirit. It is part of the millennial human quest for health, happiness and enlightenment that addresses the entire human being and all of life. Therefore, it is no wonder that Yoga's gaining recognition worldwide as we gradually enter into a planetary age of consciousness and units.

Yoga classes are available today—often in great abundance—in every town, gvin—spa or health center in the United States. Yoga is no longer something novel or foreign as it was but a few years—go hendy images of people performing difficult. Yoga postures or sitting cross legged in meditation occur throughout the media. Yogic terms like mantra—guru and shakti are used in newspapers and in in goines. We have a cultural emulation of the yogi, whether as the asana expert, the great guru—swami or magical healer.

Yet Yoga is much more than a great exercise system. Yoga has an extraordinary healing potential both body and mind. Yoga addresses not only structural imbalances in the body. Ike pone and problems, but also organic dysfunctions, including hormonal and immune system disorders.

tion—particularly through its meditation methods—roga treats nervous system disorders, emotional tension and psychological difficulties of all types from stress to psychosis

tor its healing purpose. Yoga is closely aligned with Ayurveda, the science of life, which can also be called yogic medicine. Ayurveda uses diet herbs body work, pranayama and meditation as part of a holistic system of healing that parallels the practices of Yoga relative to body, mind and spirit. Yoga and Ayurveda are sister sciences that grew up from the same root in ancient India. They both reflect a dharmic approach to life, a seeking to keep all beings in harmony with the benefic laws of the universe. As yogic healing becomes emphasized we must naturally turn our gaze to Ayurveda as well.

In Yoga the nature of the individual student is of prime importance. Practices are not given mechanically en masse but adjusted on an individual basis. The same thing is true of Yoga when applied for healing purposes. An understanding of our individual constitution, both physically, and psychologically, is essential for healing ourselves. This brings Yoga back to Avurveda, which provides the traditional mind-body typology for Yoga practice.

YOGA FOR YOUR TYPE: THE AYURVEDIC ENERGETICS OF HEALTH

Whether it is diet, exercise or even meditation, the question is. What is the right practice for us individually? How can we address our real needs on a daily basis? We are now recognizing more and more that each individual is unique. The food that is good for one person, even if wholesome, may not be good for another. Herbs and exercise also require an individualized orientation and cannot work the same for all hody types. Even meditation to be really effective, requires some individual adjustment. We have different physical, mental

and spiritual capacities and potentials that require the appropriate personal orientation to develop. We need to know what will work for it. What i our type and what kind of Yoga should we follow for it? Particularly, which asanas or Yoga postures are best for its?

Naturally, this depends upon the typology that we use to describe ourselves. Various mind and body type classifications have been proposed that we might consider for this purpose, some new, some very old. In this regard, we should icmember that Yoga and Ayurveda contain their own profound system of typology that has been proven through thousands of years of experience Yoga and Ayurveda show our mind-body types according to the energies and elements that predominate within us-the three doshas of Vata Pitta and Kapha and the three gunas (mental qualities) of sattva, rajas and tamas. Later in the book we will provide you with a detailed examination of these types and specific tests to determine which you belong to.

For optimal health we require an individual diagnosis and treatment plan that addresses our specific needs, not merely a general or standardized prescription. This is the importance of Ayurveda, which rests on a precise constitutional model of wellbeing. It prescribes individualized treatment plans and life-style regimens that encompass all aspects of our behavior. Through Ayurveda we gain a proper understanding of our unique nature so that our Yoga practice is relevant to who we really are and to our particular condition at the time of practice.

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I. 2 CLASSICAL YOGA AND ASANA PRACTICE

o understand Yoga and Ayurveda, we first need an overview of Yoga, both in its modern application and in its classical roots. Yoga is a broad system with detailed teachings for all aspects of human development, everything from music and dance to psychology and sociology. It is like a great mountain that contains wonderful animals, plants, minerals and vast vistas, which requires a long examination from many points of view.

The main Yoga practice that we observe in the world today is asana or Yoga postures. Asana extends to all manner of yogic exercises done with the body, which are usually aligned with the breath and the mind as well. Asana is the outer face of Yoga and, for most people, their first step on the yogic path. For most of us the image of the Yogi is a person performing a difficult Yoga posture almost like a great gymnast.

Asana-based Yoga is rooted in the Hatha Yoga tradition in which asana (postures), pranayama treatming exercises) and meditation form a tripod of spiritual practices aimed at developing our internal energies. Asana-based Yoga is sometimes called Hatha Yoga because Hatha Yoga texts contain the most elaborate description of asanas, but we should remember that it only covers one aspect of Hatha Yoga and the complete system.

The Hatha Yoga tradition is rooted in classical Yoga centered in the Yoga Sutras of the great super Patanjali (c. 200 BCE), which is called the Yoga Darshana or Yoga philosophy in which the greater system of Yoga can be found. Patanjali, however, was not the inventor of Yoga which goes back many centures before him. Patanjali organized and codified the long Yoga tradition into a series of corcise philosophy that remain today the best summary of the system, which has been adopted by virious Yoga paths like different ways.

Patanjah's Yoga is called Raja Yoga or the royal Yoga because of its high level of teaching. It is called Ashtanga Yoga or 'eight-limbed Yoga' because of its eight levels of practice of which asana is but one. Hatha Yoga relates to the initial stages of Raja Yoga, particularly the preparation of the body and the prana, and is said to be a stepping stone to its full development.

Patanjah's Raja Yoga system in turn is rooted in older Hindii Yoga teachings in the Upanishads. Bhagarad Gita, Mahabharata and Puranas and the Samkhya system of philosophy that is found in them. These Sanskrit texts explain different yogic practices of meditation, mantra, devotion and the development of Prana. After Patanjali, the Gita itself is insually regarded as the prime text of Yoga outlining an integral approach similar to the Yoga Sutras. Similarly, Krishna, the great teacher of the Bhagayad Gita, is often regarded as the greatest of all yogis.

Older yogic teachings in India go all the way back to the Vidas the teachings of the ancient Himalayan rishis over five thousand years ago. The Vidas represent the vast and diverse spiritual heritage of the ancient ivorld most of which has been lost or forgotten, that once extended to many lands and peoples

Indeed, Yoga is as old as humanity and represents the higher spiritual heritage that ive all hold deep within our hearts, whatever name or form ive may choose to give it. Yoga is part of our pereinnal quest for Self-realization that ive must all address in one life or another. Its methods and ideas are relevant to everyone, regardless of their background, applicable whenever the persent is ready to look within and develop an interior life of consciousness and joy

THE EIGHT LIMBS OF YOGA

Palaulch outlines a complete cightfold Yoga path that it is in all aspects of our life inwardly the outerands its cight parts or limbs (ashtanga)

1 Yamas	Behavior
2 Niyamas	Life Style Development
3 Asana	Yoga Postures
4 Pranayama	Control of Prana
5. Pratyahara	Control of the Senses
6 Dharana	Concentration
7 Dhyana	Meditation
8 Samadhi	Realization
8. Samadhi	Realization

1. THE FIVE YAMAS: THE FIVE PRACTICES OF SOCIAL AND PERSONAL BEHAVIOR

The Yamas are practices to eliminate wrong, harmful or disturbing behavior. They create a foundation of right living, peace and harmony both socially and personally. With these five, Yoga provides a simple model of self-discipline that eliminates the problems that arise through materialistic ways of living. It provides a good ethical code for Yoga teachers and for aynrvedic doctors.

The Five Yamas

1. Ahimsa	Non-harming	
2. Satya	Truthfulness or not-lying	
3. Brahmacharya	Right use of sexual energy	
4 Asteya	Non-stealing	
5 Aparigraha	Non-possessiveness	

Ahimsa or non-harming comes first. The basis of any truly wise or healing life-style is to avish no harm to any hving creature, not only humans, but all creation, including the rocks! Remember that harming others—whether through thought, action, or emotion—always harms us as well. Non harming implies avoiding any actions that

cause harm and promoting those that reduce harm or protect from injury

Truthfulness is the second principle. Truthfulness in thought and conduct is necessary for darity and peace of mind and for creating social interactions that establish trust and climinate conflict. Truthfulness begins with ourselves. We can deceive others but we ourselves know the truth of what we are doing

Non-stealing means not taking what does not belong to us. This naturally refers to material things but also extends to psychological factors, like taking someone's reputation away from them by speaking ill of them. Material things hold a psychic force. If we take things that are not legitimately ours, their negative psychic force will weigh us down.

Brahmacharya means avoiding sexual misconduct, which is a great cause of both deception and harm to ourselves and to others. Wrong use of sexual energy is the main factor of social and psychological suffering. Sexual energy used rightly is the basis for both healing and spiritual energies.

Non-possessiveness means that we shouldn't think that we really own things. We should look upon our possessions as part of the common good and ourselves as their stewards for the benefit of all. Non-possessiveness encompasses non-coveting and non-greed and does not merely refer to having few possessions. It shows a material simplicity behind Yoga practice.

2. THE FIVE NIYAMAS: THE FIVE PRACTICES OF PERSONAL DEVELOPMENT, THE PRINCIPLES OF A YOGIC LIFE-STYLE

The Niyamas are principles of personal practice both for self-healing and self-development. Who we are is the result of how we live and act on a daily basis. Our daily actions reflect our prime values and motivations.

The Five Niyamas

1	Shaucha	Cleanliness and purity
2	Santosha	Contentment
3	lapas	Self discipline
4	Svadhvaya	Self =tudy
5	Ishvara Pramdhana	Surrender to the Drane Will

Purity refers to outer cleanlines, including following a pure or vegetarian diet. A vegetarian diet is considered to be one of the most powerful aids for meditation and should be followed by all serious Yoga students. Purity and cleanliness also refer to purity of heart and mind. We must be free of mental and physical toxins in order to function with full vitality and capacity. A clean mind, tree of neediness, avarice, fear, and other emotional impediments creates clarity and wisdom

Contentment means to maintain a balanced attitude whatever we do. It does not mean to be complacent. To remain unperturbed through all of life's ups and downs is true contentment, santosha. To be even minded able to remain centered and clear, in all our actions and throughout all of life's experiences is the key to our success.

application of the will to achieve a meaningful goal, which implies being able to -acrifice less pursuits along the way. In my field in life which it is running a race or a business, we need the right motivation, and discipline, the will to continue under any circumstances. So, to continue to two-toward, and achieve a higher consciousness we must remain steady in our exercise of tables.

Self study means that we must understand who we are and what our real capitative and finities may be latch one of us as a unique ture and potential that we must under a very good for one person may not be good for one person may not be good for

Therefore, following this principle, Yoga is always adapted on an individual basis. All yogic practices are a means of self-development, not an external system imposed upon us.

Surrender to the Divine or cosmic will is not a matter of mere religious belief. It means to sub-limate the ego and its needs to the higher consciousness working through life and governing this vast universe. With the ego integrated it is possible to experience the 'whole' rather than remain trapped in the small 'I"

3. ASANA

Asana consists of physical postures and movements to release tension, remove toxins and prepare the mind for meditation. It consists not only of familiar Yoga postures like the shoulderstand, but also less familiar movement sequences. It is the first stage of personal practice aimed at the physical body—the foundation of all that we do in life.

Asana taken to other levels offers even more. Focusing on the process of the asana practice rather than execution of a particular posture, the practitioner can learn about the workings of their minds and the obstacles created from past experiences. Asana can then become a kind of meditation in form.

4. PRANAYAMA

Extra prana or energy is necessary to achieve our goals or to accomplish anything significant in life. Most pranayama practices consist of breathing exercises that develop the life-force in order to promote energy, awaken the mind and cleanse the body. They consist of specific types and ratios of breathing practices. Asana puts the body in a state of balance so that we can work on our Prana through pranayama

However, pranayama extends to all means of developing and controlling Prana in the body and mind, and accessing new sources of Prana both inwardly (as through meditation) and outwardly

(for example, drawing in the Prana of the sun)
Some pranayama techniques are spiritual practices
specifically devised for developing a deeper con
nection with the cosmic life and its powerful trans
formative forces

5. PRATYAHARA

Pratyahara refers to various methods of managing impressions and controlling the senses that are our main source of contact with the external world. Whatever we take in through the senses affects the mind, just as the food that we cat affects the body. Many great masters have said, "you become what you are around." Your senses take in your environment. Through right use of the senses we are able to interact with choice, harmomous with the world around us.

Most pratyahara methods consist of withdrawing from external sensory overload and aecessing the peace and silence within ourselves. Deep relaxation is also part of pratyahara, which involves putting the motor organs to rest. Most asana practice should end with some form of pratyahara, like the use of Savasana (corpse pose).

6. DHARANA

Dharana consists of concentration practices that focus and stabilize our attention. Attention is the main power of the mind. We must learn to exercise it like a muscle if we wish to unfold our higher mental capacities. Otherwise we fall under the control of external forces and fail to realize our higher purpose in life. By cultivating the power of attention all the powers of the mind are gradually opened up to us.

Typical dharana methods consist of concentration on various chakras (internal energy sources) or holding our gaze on particular objects (like a candle flame), until our mind becomes steady. Concentration is the foundation for meditation. By concentrating the body in a steady pose, asana aids in concentrating the mind.

7. DHYANA

phy ana refers to meditation, which is a sustained concentration or deep reflection on a particular object of thought. Through holding a 'one-pointed attention, we can arrive at a deep under tanding of the reality of whatever we meditate on. What ever we fully give our attention to in a consistent manner unfolds its inner meaning for us. All of life speaks to its if we can enter the meditative number The greatest instrument of knowledge is not any machine or any book but our own awareness once it is steady.

Meditation is the main method of classical yoga that aims at controlling the mind. Various yogic meditation methods include Selt inquiry, surrender to the Divine (with or without form), devotional practices, energy practices and the use of mantra (primordial sound). Asana stills the body in order to help still the mind for meditation.

8. SAMADHI

Samadhi consists of merging the mind with the object of its attention, which occurs naturally through prolonged meditation. Once the mind becomes one with its object we experience profound peace and blissful happiness. We understand all that we see as a facet of our own greater and universal nature. We can probably understand Samadhi better as total concentration in which we are so completely dedicated to what we are doing that we forget ourselves completely. We return to our deeper spiritual heart and forget all the worries of the external world.

Samadhi is the ultimate goal of Yoga practice that arises through long-term meditation Yoga shows us how to approach this internal state of bliss in a step-by-step manner working with body, Prana, senses, mind and heart. It shows us how to organize our life and behavior on all levels to arrive at this sublime goal that is usually reserved for only a few rare mystics.

THE IMPORTANCE OF ASANA PRACTICE

Asana is related to all the limb of Yoga which are intertwined in various ways. Asana is part of the life-style practices of the vaim is and invaniable because it is a mean of self-study and self-discipline. Asana is a form of pranayama because through right posture we can control our Prana. Asana is a form of pratyahara because it give control of both our sense and motor organs. A mais a form of dharana because through it we can concentrate our energies. Lastly, asana is a form of meditation because its proper practice requires that we keep our minds in a clear and reflective state.

Apart from the other aspects of Yoga, asana are also useful in themselves for promoting health and vitality and for treating many diseases even it we don't use them for spiritual development. Asanas relieve stress and tension and calm the nerves, which are common problems in our healthy life-style and have therapeutic effects both physically and psychologically. For this reason people who aren't interested in the spiritual dimension of Yoga can still find benefit from asana practice.

RELEVANCE OF THE EIGHT LIMBS OF YOGA

The eight limbs of Yoga are something quite extraordinary. Yet they also reject how our lite is naturally structured. They are not an artificial construct but part of the natural movement of hody and mind.

- We all have various values and beliefs that motivate us in life (yamas and ruyamas) that become the basis of our vocalinus, can hobbies and our deeper pursuals
- From these values we develop a primary physical activity or posture ason universities

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- therefore presention of vitality (premium) there are lead our breath or ever our consumer to the theory our freeze postures we simulate for every our form physical postures we simulate for every our leading before a removale screen for others it is the energy that we are sole to just on our work
- the process of the parties of the pa
- The orient flor of the case of ds us to concentration of a particular project (dharana) whether it is a business project, a creative pur int or since spiritual practice
- Furthered concentration leads to a state of reflection (dhy ana) in which we continually think about a particular project and become aborbed in it. Many of its are absorbed in vorce, anibitions or conflicts and don't have how to it cour minds to reflect upon muching transcendent.
- The reflection over time causes us to be engineed in the object of our attention (-madln) to the extent that we become one with it, like an athlete one with his exertion, the artist one with his work or the devotee one with divinity. Simadhi also refers to the prince with divinity. Simadhi also refers to the prince perionees in which we attain the object of our ceking, our successes, accompanhaged and fulfillments that bring us the prince.

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I. 3 AYURVEDA AND YOGA

yurveda is a more recent arrival on the Western scene than Yoga tollowing closely in its tootsteps. Up to fifteen years ago knowledge of Avurveda was confined to a small number of people who knew the greater tradition behind Yoga. In the past tew years along with the expression of interest in alternative and complementary medicines, Avurveda linegamed a growing recognition. It has now emerged as one of the most important systems of mind body medicine in the world today.

Ayurveda offers a unique system of treatment based upon life style adjustments individual for dietary programs, powerful herbal formulas, and a spiritual focus of Yoga and meditation. Its proposed classification of mind-body types provides a clear assessment of individual constitution and how to treat it holistically. This makes Ayurveda an ideal practice for disease prevention, promotion of longevity increasing our creative powers. It is not simply limited to countering disease, though Ayurved, on do this quite well with special treatment plans for all health complaints from the common cold to counter.

Ayurveda has become a major part in what we could call the 'second phase of interest in Your which is as a therapy and a tool for healing. This builds upon the first phase interest in Your exercise system. People looking into the therapeutic aspect of Yoga are inherently drawn to Associate because of the historical affinity between the two systems

As the healing aspect of Yoga continues to develop, its ayurvedic connections must continue untold. This is resulting in a new encounter between the two disciplines, in which each is contained the other. Yoga has developed modern approaches through various torms of bodywork, physical and psychology, which have arisen primarily from an encounter with modern medicine. Note that also reclaim its traditional medical roots in Ayurveda and consider how these at together picture of its healing potential.

Avurveda has also encountered modern medicine and the new health problems of our current information age. It is similarly adjusting it self with new forms of treatment and life-style adjustments. It is coming into contact with new forms of Yoga particularly in the West, that is broadening its perspectives as well. This new interface of Yoga and Avurveda self-healing and self-realization, is one of the most important trends in Yoga and is bound to become more significant for the tuture.

THE AYURVEDIC VIEW OF LIFE

Wurveda means the wisdom of life life in its deepest sense as a creative and spiritual adventure—an adventure in consciousness. Such a life aims not merely at health but at the harmony of the individual with the physical, mental and spiritual aspects of the universe. In this regard, the concept of life (ayu) in Avurveda goes far beyond any personal or materialistic definition and embraces the entirety of what we can become Avurveda defines true health or wellbeing (svastha) as the proper alignment of body, senses, mind and soul (Atman or Purusha). It is a complete connection of the outer aspects of our being with its inner core as pure awareness. The alignment of the spine in asana practice is a part of this greater alignment of the outer and inner aspeets of our nature that allows our energies to flow upwards towards transformation

The body is the foundation of all that we do It should be strong, healthy and pure, free of toxins, with a good immune function, healthy appetite and good capacity for exercise. The senses are the instruments through which we contact the external world. They should be sharp and clear sensitive and free of unnatural urges and addictions. The mind is the basis of our consciousness it should be calment peace and receptive free of emotional turbulence and harmful opinions. Behind both body and mind we have a soul or inner

consciousness, a feeling of unity with all that is not bound by time or space and connects us with the entire universe. That must be part of all that we do, the source of our motivation, for anything to have real or lasting meaning

Lor treating the body we need the right food, herbs and exercise not simply medical drugs or the last medical equipment but an entire balanced life style. For treating the mind we need the right impressions, expressions and associations, a full regimen for psychological happiness, not merely analysis or counseling. And for the soul, we need the appropriate spiritual practice to connect us with the eternal and the infinite beyond our outer cares and concerns. All these considerations are integral to the vast scope of Ayurveda.

Ayurvedic treatment has two main components, which are interrelated. The first consists of specific recommendations to treat particular diseases, which is more the scope of medicine as we know it, like Ayurveda's powerful herbal formulas and Pancha Karma treatments. The second—and more fundamental—consists of ayurvedic recommendations to promote general health and wellbeing. This includes life-style factors of exercise and meditation, individualized health plans, an entire system of social health practices and a loving care of our natural environment.

Ayurveda makes us aware of our place in the world of nature through the movement of time. It teaches how to harmonize ourselves with sunrise and sunset, the seasons of the year, and the stages of life from birth through death. It shows us how to adapt to environmental forces of heat and cold, dampness and dryness, and clear or cloudy days. Ayurveda rises with the sun, shines beautifully with the moon, and moves unpredictably with the wind. Along with its natural thythm, Ayurveda includes an awareness of our internal nature through our thoughts and emotions that also follow an organic model. It makes us aware of our own internal landscape, the climate and seasons of our minds and hearts. In its

multileveled approach. Ay arveda shows the right diet for the physical body, the right breathing for the pranic body, the right impressions for the mind, harmonious emotions for the heart, and the right thoughts for our higher intelligence.

Ayun veda is based upon a recognition of the life-force called *Prana* in Sanskrit. It sees the body as a form, a mere shell, created and energized by prana as a vehicle for consciousness. Ayurveda teaches us about the pranic forces that rule our lives and shows us how to master them for our greater unfoldment. It has its own language of these vital forces, which become the doshas (biological humors) that mark our individual mind-body types. We will explore these in detail throughout the book.

According to Ayurveda, we develop disease because of two factors that usually go together: externally, a wrong relationship with environmental forces like food or climate and, internally, a wrong movement of internal energies brought about by disharmomous thoughts and emotions. Resolving these two factors is the movement of ayurvedic healing that occurs both on the outside and on the inside.

YOGA AND AYURVEDA

Ayurveda, like Yoga, arose as part of various Himalayan spiritual teachings. Its traditional deity is Dhanvantari, the Hindu God of medicine, who is a form of Lord Vishnu, the aspect of cosmic consciousness that preserves and protects the universe. Its traditional founders are Charaka and Sushruta (c. 1500 BCE), who produced the two main classic texts on Ayurveda. Charaka Samhita and Sushruta Samhita. The great Yoga teacher Patanjali himself wrote a commentary on Charaka's work, which indicates how closely Yoga and Ayurveda have always been

Yoga traditionally has been taught using the terminology of Ayurveda, particularly for explain-

ing the physical impact and health benefit of vortous assures. Similarly, Avurveda use, the language of Yoga and its understanding of the mind and the subtle body for the prochological and printual dimension, of its healing practice.

Clastical Yoga has a sit main purpose Self-realization, which is imification with our higher Self or pure awareness that transcends the outer world and its limitations. Ayurveda has as it main purpose optimal living, manifesting our hill potential of health and energy on all levels. Both go together. Without a complete flowering of our vital energy, we cannot realize our true capacity for higher awareness. Without self understanding, we cannot use our vitality properly or fully but will dissipate it in unconscious par unto Yiga rests upon ayurvedic medicine for its health in plications. Ayurveda rests upon Yoga for its mental and spiritual dimension.

Both Yoga and Ay urved reflect the Vedic idea that we must live according to our unique nature and its particular capacities. According to Ayurveda we all possess different individual constitutional types in mind and body. The requirements of one type in terms of food exercise and life style will be different from that of other types.

Yoga similarly should be done in hormony with one's individual constitution both physically and psychologically. The type of asan, and not attion good for one person may prove him up to another. Just as we should cat right for our type we should also exercise right for our type. As in regimens do better if designed according to individual needs and ay urved constitutional considerations. In this regard, as an inpractice can be employed on three different levels.

- · Asana as Exercise—as part of too like laveing
- Asana as Therapy—to treat specific diseases or dysfunctions of body and mind
- Asana as Spiritual Proctice—for Self-Anowa

 edge and Self-development

Most commonly, people perform asanas for the casy to observe exercise and health benefits. Some people perform asanas to treat particular diseases as part of Yoga therapy, using Yoga lor back pain heart disease nervous system disorders, AIDs or other conditions. Classical Yoga as in the loga sutras places asana as part of a sadhana or spiritual practice but says little about the health or exercise value of particular poses, which are alluded to only in passing.

Ayurvedic treatment includes exercise prescriptions for maintaining good health and for treating specific diseases. It emphasizes asana practice as the ideal and complete exercise system to keep the body functioning at its best. According to Ayurveda, we should follow a type of exercise that agrees with our individual constitution as defined according to the doshas of Vata. Pitta and Kapha. For this reason, Ayurveda prescribes asanas based upon doshic or body-type implications. Those who want to practice Yoga as either exercise or as therapy should look to Ayurveda in order to learn how to integrate yogic practices into constitutional measures and individualized disease treatment plans.

Avurveda is the Vedic discipline for health of body and mind while classical Yoga is the corresponding system of spiritual practice. This means that as life style regimens asanas fall in the field of ayurvedic life-style treatments and should consider the ayurvedic constitution of the person. As therapies to treat specific disorders of body or mind, asanas also fall within the field of Ayurveda and should consider the doshic imbalances behind particular diseases.

Yoga therapy (Yoga chikitsa) was traditionally in the field of Ayurveda that has as its scope bout lite-tyle recommendations and prescriptions to treat pecific diseases. This is not only true of the Hinda area tradition but also Tibet in Bud characteristic relies heavily on Acurveda for the third may perfect us tradition.

However, few modern toga teachers even

in India are aware of the ayurvedic implication. of Yoga practice. It they prescribe asanas, they may not look beyond the physical condition of the person as defined by modern medical standards. They tend to look at asanas in a non-yogic language in which their energetic connections with Prana and the higher Self are not clear. On the other hand traditional Yoga describes asanas in terms of ayurvedic terms and energetics, which sheds much light upon their application. Yoga students should learn this ayurvedic language so that they can adapt their asana practice for the best possible ic sults. The Ayurvedic view of asana practice complements what Yoga has already taught them. providing a medical language that is user friendly to the entire held of yogic concepts and techniques

For those using asana practice on any level, an ayurvedic understanding of asana is very help-ful, if not transformative. Similarly, those looking into the spiritual benefits of ayurvedic medicine should look to Yoga in the broader sense as a path of Self-knowledge. In the following chapters we will explain how to use asanas both for health maintenance and to treat energy imbalances as defined according to Ayurveda. But first let us examine the main concepts of Ayurveda.

THE THREE DOSHAS: THE AYURVEDIC ENERGIES OF HEALTH

Ayurveda recognizes three forms of pranic or life energy as the basis for health and disease for all people. These are the three doshas or biological humors of Vata (air), Pitta (fire) and Kapha (water). Dosha means 'what causes things to spoil' and relates to the disease-creating potential of the humors. Vata means 'wind. Pitta means bile'; and kapha refers to mucus or phlegm' Wind, bile and mucus are the three main forms of toxins that cause pain and disease as they accumulate in the body. Wind causes dryness, stiffness, nervousness and debility. Bile, which is a torm of fire, causes infection, intlammation, bleeding and fever. Mucus causes congestion, edema, and obesity.

THE THREE DOSHAS AND WHAT THEY DO

Vata Dosha

Vata is the propuls we or energetic to recore your sible for movement expression and the drenar coffall impulses

Vata acts primarily through the nervous ystem through which it flows like an electric current

The colon is its main site in the disease process, in which waste gases or toxic Vata accumulates and spreads to the blood-bones and other parts of the body

Pitta Dosha

Pitta is the fiery or transformative force responsible for digestion, warmth and perception of all types

Pitta acts primarily through the digestive system and the blood as the body's basic thermogenic power.

The small intestine is its main site in the disease process, in which excess acids or toxic Pitta accumulates and spreads through the blood to different parts of the body

Kapha Dosha

kapha is the sustaining or conserving force responsible for tissue formation, substance cohesiveness and support

Kapha acts primarily through the plasma or lymphatic system as the underlying nutrient solution making up the bulk of the body and providing nourishment to all the tissues

The stomach is its main site in the disease process in which excess muchs (waste kapha) accumulates and spreads through the blood and lymph to different parts of the body he purpose of a ana practice of the dosha in their proper thow, to suct on the maniferce of health and vitality. It aims to present ago the dollars from accumulation at their primary site. Vatual intention, and the mail intention. I applied to much) and starting the down expression.

Asini with the outline, stretching and relaxing action, is the main play real exercise for balancing the dosh is it calm. Vata cools Probating and release. Raphia Alana, keep our play is a structure and energy in harmony so that the do has are not deturbed, a suring proper circulation of blood and Prana to the entire body. The three doshas are always intertwined in what they do

- Vata is the carrier
- Pitta pushes or provokes
- Kapha strengthens or resists

Vata which relates to Prana or life-energy as a whole is the moving force that keeps everything in the lody circulating and working. Pitters the transformational force that causes thous to chan a from one could tun to another. If a final becoming tissue through the digestive are Kaplia is the sustaining force that upholds previous canditions, whether or houth or disease.

National with a propositive motor making us active and or the go. We must deal with Vata first and mane some transourch escape moving in the right direction. It to brains with change of level or minites atom. It causes the assist to move up to the win and braings in the new Wideal with Pitta second to make sure that we are digesting our lite-experience properly. Kiphalas back and preserves both inhibiting the movement of Vata and the verbanding entering dosh is rely upon to ordere the control of the serves to stability them. We do with Kiphalas in order to guide our base.

The doshas have psychological implications as temperamental forces, factors of emotion that in excess have their imbalances as well. Vata or wind creates fear and anxiety, which results from technical technical or fire creates anger, the consequence of too much heat or passion in our system. Kapha as water creates greed and attachment, states of clinging and holding.



I. 4 CONSTITUTIONAL TYPES

o practice Yoga for your type, you must first be able to determine what your type really is In the following chapter, we will examine the constitutional types of Yoga and Ayurveda to allow you to do this.

There are two levels of yogic typology. The first, and more important from the spiritual side, is defined by the three gunas of sattva, rajas and tamas. The second, and more important in terms of health issues, is according to the three doshas of Vata, Pitta and Kapha. The gunas present a mental spiritual model to help us understand our capacity for higher yogic practices. The doshas reflect a psychophysical model to help us balance the conditions of our body-mind complex. Both models are essential for a proper estimation of our nature and its capacities. Both provide the foundation for a Yoga practice that reflects both the dynamics our particular mind-body type and the particular level of our spiritual development.

1. MENTAL TYPE ACCORDING TO THE GUNAS

Yoga and Ayurveda define human psychology according to the three great qualities of Primal Nature (Prakriti)—the gunas of sattva (balance), rajas (aggression) and tamas (inertia). The mind's original inture is sattva, which is clarity, peace and harmony. However coming under external influences through the senses, the mind gets disturbed (rajas) and loses its internal focus, which leads to an external seeking for happiness. This disturbance over time results in a long term inertia or resistance (tamas), which is attachment to the external world of the senses and blindness to the internal world of consciousness.

Our ordinary mental condition is a combination of our states of clarity (safty) and formal and dullness (tamas). Yoga is about returning the mind to its original clear or safty a dullness (tamas).

can perceive the truth and function as a vehicle for pure awareness. That is why traditional Yoga so much emphasizes the development of sattva. To develop a yogic consciousness we must always strive to increase our sattva.

In terms of the disease process, we can view the state of tamas as the negative disease condition that we wish to correct—the state of inertia or wrong action that has created and sustains our health problems. Rajas is the activity needed to correct the disease—the various therapies and changes we need to employ to break up the disease pattern. Sattva is the new state of harmony that we seek to create that is free of disease—the state of balance or freedom from disease.

MENTAL TYPES OF YOGA AND AYURVEDA

Sattvic Types

Sattvīc individuals are peaceful, calm and concentrated in mind. They have good thoughts and intentions and spontaneously do good actions. They are considerate, compassionate and selfless, placing the needs of others above their own Emotionally, they have much love, faith, devotion and contentment.

Rajasic Types

Rajasic types are ever active and agitated in mind, running from one thing to another in the pursuit of their desires. They have much drive ambitious and assertion but little peace or calm. They promote their own interest, protect those who serve them and are hostile to those who oppose them. Emotionally, they have a fair amount of anger and don't like to be obstructed in what they do

Tamasic Types

Tamasic types suffer from mental dullness, inertia and lethargy. They have little motivation to achieve either spiritual or material goals. Emotionally, they have severe blockages and are unable to express themselves harmoniously, easily falling into violence and delusion. Their lives generally remain in a stagnant state, with little ability to change or improve themselves

However, we should note that the quality of rajas has a dual potential. It can move either upward to sattva or downward to tamas. Activity can help us reach a higher state of harmony and wellbeing or it can cause us to create a negative condition of inertia and dissipation. The management of rajas, or our type of activity, is thus the key to the gunas.

ASANA AND THE GUNAS

According to the classic text *Hatha Yoga Pradipika* the main purpose of asana practice is 'to reduce the quality of rajas.' This means to reduce heat, agitation and aggression and to create calm and peace in the body and mind. It requires moving from disturbed physical activity to a state of relaxation and rest, in which we are content to sit and meditate.

However, using asana to move from rajas to sattva, implies that the person performing asanas has already reduced the quality of tamas—that they have climinated inertia and dullness from the body and mind. This is not the case for most of us today. Most of us are suffering from tamas owing to a sedentary life-style, a heavy diet and other factors. Such an energy of tamas is behind most of the obesity, depression and low energy that so many people suffer from today.

If tamas does exist in a person, one must first do active practices to reduce it. This requires in-

creasing rajas through trong phy ical exercise inclinding walking or running, some sort of service work or through a more active asana practice. Without first practicing asana to get their energies moving, if they attempt to inclitate they are likely to fall asleep or to get contracted into their own mertia and diffness.

Those who have sattvic or clear minds usinally don't need as much asana practice. They casely take to sitting postnies. Their bodies are usually flexible and free of toxins. Their minds are at peace. Their mental and pranic energies are moving and their body is light. However, such people are rare, particularly in this age of rajas in which we are overly busy and overly stimulated.

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However, people who are too much in their heads and neglect their bodies may develop sattva in the mind but can still allow tamas to continue in the body. They can exhibit much stiffness and lack of flexibility, particularly in the neck and shoulders. They need a strong, regular asana practice to break up the physical tamas that may accompany their mental sattva

Those who have rajasic minds, particularly high achievement-oriented types, need asanas to release their built up energy and aggression. They need to control their turbulent Prana and develop sitting poses for meditation. However, rajasic types can become overly involved in physical practice and use asana as another form of stress-producing (rajasic) movement. We must remember asana is not about personal achievement but of letting go of the ego.

PHASES OF PRACTICE

As each one of us has all three gunas, the first stage of practice aims at breaking up tamas. It consists of active or stimulating postures to remove tiredness and dullness and dispel toxins. One has lo bring more attention into the physical body to remove the inertia accumulated there. For example, the quality of tamas predominates in the early

morning after sleep (which is a templic state) More active a annis and more stamulating pranayama may be necessary to counter it.

The scond phase of practice regings calming raps or reducing agitation. This mean calming and relating assans and pransyams are required. One should remove one's attention from the physical body to the mind and heart. Internal practices of mantra, affirmation, and visualizations become important for this purpose.

The third phase of practice is increasing sate two, which occurs through calm and focused meditation in which the body is largely forgotten and the Prana is at rest. This is the higher level of Yoga practice that proceeds through pure sattva in which we come to contact our higher Self.

MENTAL CONSTITUTION ACCORDING TO THE THREE GUNAS

Ayurveda and Yoga use the three gums for determining individual mental or spiritual nature. Generally one guna predominates within us. We are either primarily tamasic ralasic or sattvic types. However, while we can define individuals as primarily one type or another, we must remember that we all possess aspects of each of the gun is. We all have our peaceful (sattvic) periods our disturbed (rajasic) fluctuations, and our inertia or blindness (tamas). The key is to increase our sattvic qualities and reduce those of ralas and tamas. We must evolve from tamas (latent potential) to rajas (active development) to sattva (full mastery).

Physical Management				
Sattvic Fody	Cleanliness, flexibility, detachment, gentle exercise			
Rajasic Fody	Self-adornment, ostenta- tion, self-indulgence, harsh exercise			
Tamasic Body	Uncleanliness, sloppy appearance, laziness, lack of exercise			
Emotional State				
Sattvic Emotions	Love, faith, devotion, compassion, loyalty			
Rajasic Emotions	Ambition, assertion, anger, passion, pride			
Tamasic Emotions	Hatred, paranoia, violence, megalomania			
Mental State				
Sattvic Mind	Peaceful, truthful, receptive, clear, perceptive			
Rajasic Mind	Restless, agitated, assertive, argumentative			
Tamasic Mind	lgnorant, dull, untruthful, obstinate			
Spiritual Level				
Sattvic Soul	Spiritual, compassionate, loving, enlightened			
Parie Soul	Egoistic, passionate, ambi- tious, manipulative			
Tamorie Soul	Unaware, harmful, decep- tive, criminal, perverted			

2. AYURVEDIC DOSHIC CONSTITUTION

The three doshas are not only general factors responsible for physiological responses, they are specific factors that create the different energetic types of human beings. These doshic types can be easily understood according to their elemental equivalents. Vata types are dominated by air but have a secondary component of ether as the space mainly in the bones and joints, which contains Vata in the body. Pitta types are dominated by fire but have a secondary component of water as the hot liquids like the blood and digestive juices, which hold Pitta. Kapha types are dominated by water and but have a secondary component of earth as the lining of the skin and mucus membranes, which contains it.

AYURVEDIC DOSHIC TYPES

Vata Types

On a physical level, Vata types are taller or shorter than average, thin in build, with a tendency to low body weight. They have poor circulation, dry skin, prominent veins and low body fat. Their digestion is nervous and variable and they easily get constipated. They suffer most from exposure to wind, dryness and cold

On a psychological level, Vatas are nervous types, restless, active, expressive and creative. They are emotionally sensitive and prone to fear and anxiety, with quickly fluctuating moods and opinions.

Relative to Yoga practice, Vatas are attracted to all types of energy practices including asana, pranayama, and mantra. They like to be active doing things to change their lives.

Pitta Types

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On a physical level, Pitta types are a crage in height and build. They have a good circulation bright complexion, warm extremities and a warm and only skin. Their appetite and thirst is high and then elimination is good but usually on the loose side. They suffer most from exposure to heat, similight and fire.

On a psychological level, Pittas are aggressive types, dynamic, willful, focused and determined. They are emotionally pointed and assertive, with strong opinions and a tendency towards anger.

Relative to Yoga practice, Pittas are most at tracted to meditation and to working on the mind. They naturally seek enlightenment as the goal of life. They will take up asana practice as a means of developing energy, however

Kapha Types

On a physical level, Kapha types are generally shorter than average in height but can be tall. However, they always have a big or bulky build with a tendency to hold weight and water. They have a poor circulation and a thick skin that tends to be damp. Their appetite is constant, but their metabolism is low, and their elimination tends to be sluggish. They suffer most from dampness and cold.

On a psychological level, Kaphas are emotional types with strong and steady feelings. They are calm, content, loyal and consistent. They can develop deep-scated attachments and find it difficult to let go.

Relative to Yoga practice, Kaphas prefer devotional approaches, including chanting, prayer and worship of Deities. They will take up asanas if convinced it is necessary for health purposes.

THE DOSHAS AS CONSTITUTIONAL FACTORS

The three doshas create three different primary types of individual constitutions or mind body types a Vata Pitta or Eapha which are emphisized throughout A greeda. We should note that no simple type is necessarily better or worse than the others. Each type has its benefits as well as its weaknesses. Each requires a specific adjustment or adaptation to keep it in balance. Learn to become aware of both the strength, and the weaknesses of your type.

- With their watery and earthy nature, Kaplia
 types possess the strongest hodily build and
 reserve of vital energy, but can lack in the
 motivation and adaptation to use it properly
- With their fluctuating airy nature, Vata types have the weakest build and stamine but also have the greatest capacity for change and adaptation in order to protect it
- With their fiery nature. Pitta types possess a moderate physical strength and stam nabut have a mental and emotional force and determination that can make them strongly pursue the factors of health or disease depending upon their values.

EXAMINATION OF CONSTITUTION

The following is a detailed examination of constitution taken from the book. An vedic Healing. As you go through the examinember that you are a combination of all three doshas in varying amounts. Note which dosha you check the most. This will usually be your predominant cosh a Some people may be dual types with two doshas in relatively equal proportion. Others may be all three in about the same amounts. When is particularly difficult to make a decision give no exception to factors that are most pronounce contails speaking we know ourselves will commit

to determine our own constitution. Determining

Our natural or birth constitution is best reted by the fixed attributes of the physical body, particularly our bodily frame and long term regist tendencies. Our general metabolism and digest on over time is another good indicator. Lifelong habits and proclivities, and lifelong disease to dences are other important indicators.

Though constitution tends to remain the some throughout life exceptional factors like a long-term illness can change it, particularly if a person is originally a dual type. Sometimes the constitution changes with the stages of life, like Vita coming out in old age, which is its stage of life Or we can experience another dosha in a transmit way relative to daily or seasonal changes. For example, we are all more fiery (Pitta) during the summer the Pitta season, more watery (Kapha) during the spring, the Kapha season, and more ary (Vata) during the fall the Vata season. For this reason, we should remain aware of all three deshas and their possible health impacts, even if we are strongly one type or another.

AYURVEDIC CONSTITUTIONAL TEST

BODILY STRUCTURE AND APPEARANCE

	VATA	PITTA	КАРНА
FRAME	lall or short, thin poorly developed physique	Medium, moderately developed physique	Stout stocky, hort big well de eloped physique
WEIGHT	Low, hard to hold weight, prominent veins and bones	Moderate, good muscles	Heavy tends towards obesity
COMPLEXION	Dull, brown, darkish	Red, ruddy, flushed, glowing	White, pale
SKIN TEXTURE and TEMPERATURE	Thin, dry, cold, rough, cracked, prominent veins	Warm, moist, pink, with moles, freckles, acne	Thick white moist cold, soft, smooth
HAIR	Scanty, coarse, dry, brown, slightly wavy	Moderate, fine, soft, early gray or bald	Abundant oily, thic a
HEAD	Small, thin, long, unsteady	Moderate	Large, stocky, steady
FOREHEAD	Small, wrinkled	Moderate, with folds	Large broad
FACE	Thin, small, long, wrinkled, dusky, dull	Moderate, ruddy sharp contours	Large round for white or pale soft contours
NECK	Thin, long	Medium	Large thick
EYEBROWS	Small, thin, unsteady	Moderate, fine	Thick bashy many hairs
EYELASHES	Small, drv, firm	Small, thin, fine	Large thick cay form
EYES	Small, dry, thin, brown dull unsteady	Medium thin red (inflamed easily) green, piercing	Wide, prominent thick only where attractive
NOSE	Thin small long dry crooked	Medium	Thick hig form only
HPS	Thin small darkish dry, unsteady	Medium soft red	Buck large only smooth, firm

	1		
THITH & GUANS	Thin dry small, rough, crooked receding gums	Medium, soft, pink, gums bleed easily	Large, thick soft, pink, oily
SHOULDERS	Thm small flat hunched	Medium	Broad, thick, firm, only
CHEST	Thm. small, narrow	Mednim	Broad, large, well or overly developed
ARMS	fhin, overly small or	Medium	Large, thick, round, well developed
HANDS	long poorly developed Small thin dry cold	Medium, warm, pink	Large, thick, oily, cool, firm
Hance	rough fissured, un steady		111111
THIGHS	Thm narrow	Medium	Well-developed, round, fat
LEGS	Thm, excessively long or short, prominent knees	Medium	Large, stocky
CALVES	Small hard, tight	Loose, soft	Shapely, firm
FEET	Small, thin, long, dry, rough fissured, un- steady	Medium, soft, pink	Large, thick, hard, firm
JOINTS	Small thin, dry, un- steady cracking	Medium, soft, loose	Large, thick, well built
NAILS	Small, thin, dry, rough, fissured, cracked, darkish	Medium, soft, pink	Large, thick, smooth, white, firm, oily

WASTE MATERIALS/METABOLISM

URINE	Scanty difficult color-	Profuse, yellow, red,	Moderate, whitish,
	less	burning	milky
TLCES	Scanty, dry, hard difficult or painful, gas tends towards constipa- tion	Abundant, loose, yellowish, tends to diarrhea, with burning sensation	Moderate, solid, sometimes pale in color, mucus in stool

SWEAT BODY ODOR	Scant no mell	Profu e hot strong	M lerate, cold plen ant smell
APPETITE	Variable erratic	Strong sharp	Constant, low
TASTE PREFERENCES	Prefers sweet, sour, or salty food, cooked with oil and spiced	Prefer sweet, bitter or astringent food raw lightly cooked without spices or extra salt	Prefers pungent, bitter or astringent food cooked with spices but not oil
CIRCULATION	Poor, variable, erratic	Good, warm	Slow, steady

GENERAL CHARACTERISTICS

ACTIVITY	Quick, fast, unsteady, erratic, hyperactive	Medium, motivated, purposeful, goal seeking	Slow, steady, stately
STRENGTH ENDURANCE	Low, poor endurance, starts and stops quickly	Medium, intolerant of heat	Strong good endur- ance, but slow in starting
SEXUAL NATURE	Variable, erratic, deviant, strong desire but low energy, few children	Moderate passionate quarrelsome dominat- ing	Low but constant sexual desire good sexual energy devoted many children
SENSITIVITY	Fear of cold wind, sensitive to dryness	Fear of heat dislike of sun fire	Fear of cold damp likes wand and sun
RESISTANCE TO DISEASE	Poor, variable, weak immune system	Medium, prone to infection	Good, prone to congestive disorders
DISEASE TENDENCY	Nervous system diseases, pain, arthritis, mental disorders	Fevers, infections inflammatory diseases	Respiratory system diseases mucus edema
REACTION FO MEDICATIONS	Quick, low dosage needed, unexpected side effects or nervous reactions	Medium, average dosage	Slow high dosage required, effects slow to manifest
PULSE	Thready, rapid superficial, irregular, weak like a snake	Wiry, bounding moderate like a frog	Deep, slow steads rolling slippers like a swan

MENTAL FACTORS AND EXPRESSION

VATA

PITTA

КАРНА

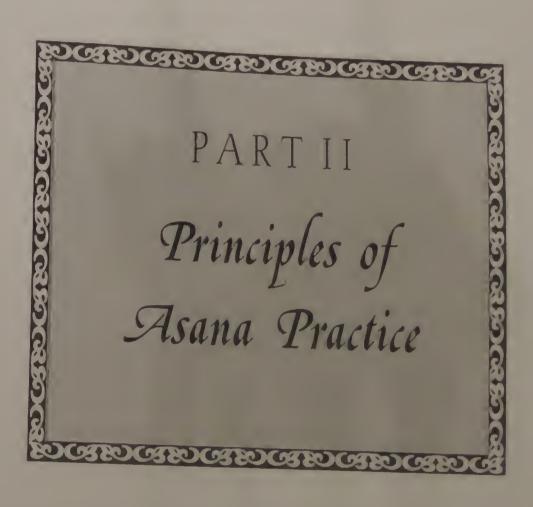
VOICE	Low, weak, hoarse	High pitch, sharp	Pleasant, deep, good tone
SPEECH	Quick inconsistent, erratic, talkative	Moderate, argumenta- tive, convincing	Slow, definite not talkative
MENTAL NATURE	Quick, adaptable, indecisive	Intelligent penetrating, critical	Slow, steady, dull
MEMORY	Poor notices things easily but easily forgets	Sharp, clear	Slow to take notice but will not forget
FINANCES	Earns and spends quickly erratically	Spends on specific goals, causes or projects	Holds on to what one earns, particularly property
EMOTIONAL TENDENCIES	Fearful, anxious, nervous	Angry, irritable, contentious	Calm, content, attached, sentimental
NEURO HC TENDENCIES	Hysteria, trembling anxiety attacks	Extreme temper, rage, tantrums	Depression, unrespon- siveness, sorrow
EAITH	Erratic, changeable rebel	Determined, fanatic, leader	Constant, loyal, conservative
SLEEP	Light tends towards insomma	Moderate, may wake up but will fall asleep again	Heavy, difficulty in waking up
DREAMS	Hying moving, rest- less nightmares	Colorful, passionate, conflict	Romantic, sentimental, watery, few dreams
HABIT5	Likes speed traveling, parks, plays, jokes, storics, trivia artistic activities dancing	Likes competitive sports, debates, politics, hunting, research	Likes water, sailing, flowers, cosmetics, business ventures, cooking

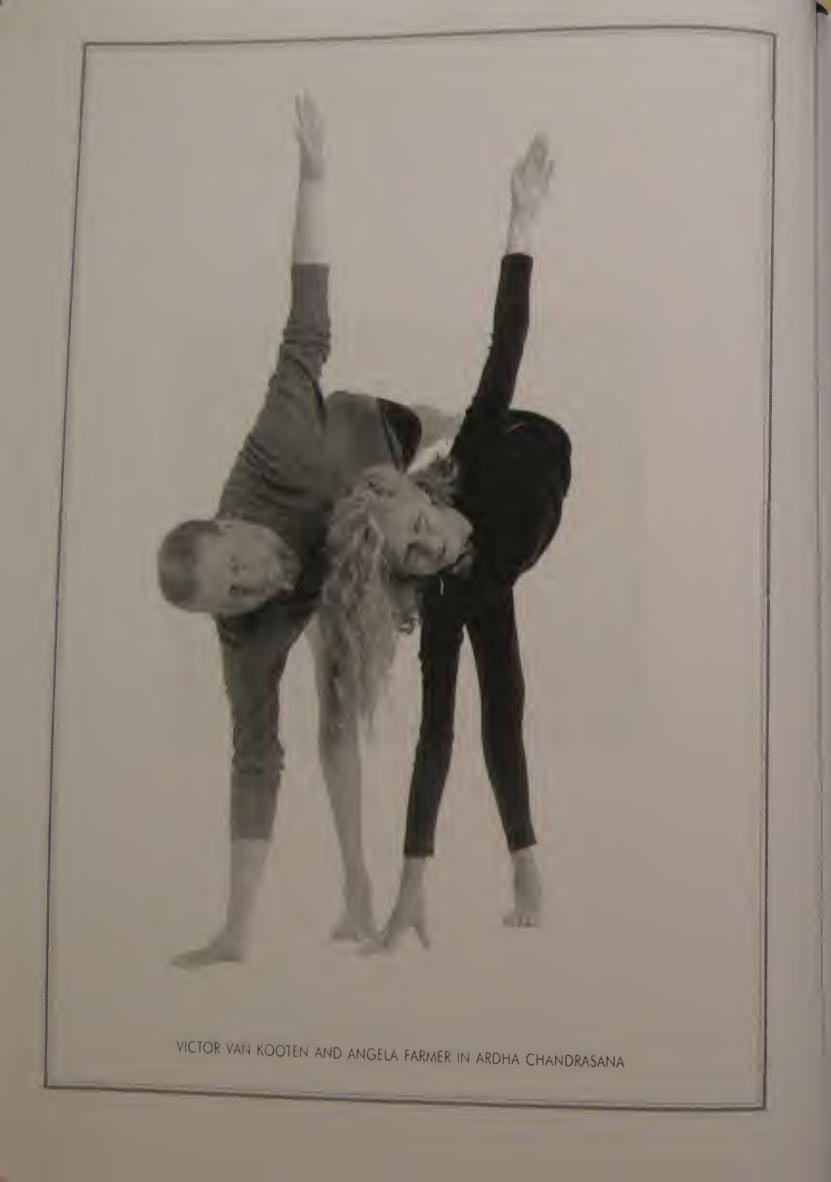
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NO DESCRIPTIONS

NOTES

A Charitanness Trees





II. 5 WHAT ASANA DOES

sana (Yoga poses), which consciously use the mind and body together, bring about profound changes in the body and in our overall energy flow. Asana has many aspects and must be looked at from many sides. On a purely physical level, a anas are organically derived positions that keep the body's systems running smoothly, comfortably, and in the best possible health. A regular asana practice helps you feel relaxed, at ease, and happy in your body.

Yoga asanas balance the body by bringing the appropriate tone and suppleness to the musculature. They strengthen muscles that are weak and stretch muscles that are tight. They adjust the muscles ligaments, and tendons ensuring their proper functioning. Asan is also manage the internal energetic systems of the body. With consistent practice they tone the body's governing systems like the glandular system, nervous system, and cardiovascular system. A consistent a ana practice can bring aware ness of unknown problems in the body, uncovering hidden areas of stress or pain. Through continued practice these problems are improved and often permanently resolved.

Yoga philosophy teaches us that negative experiences, like trauma, and negative emotions like fear and anger, lodge in the nerve tissue and the subconscious mind. These emotional toxins do not simply lie dormant but are a cause of underlying depression or agitation in our behavior. They can also be carried, as karmic propensities, into our future lives even after the body dies. Through asana practice we can release this built up tension from past experience that lodges in our bones and nervous systems. Eliminating the past from our bodies and our minds creates new flexibility and increases energy. We become reconnected to our natural unlimited source of vitality.

The practice of Yoga can address many chronic physical ailments. Structural body problems and specific diseases can be greatly improved by regular practice. Scientific research has proven that Yoga

STREET, STREET, SQUARE, S. OR.

has a dramatic effect on many ailments conditions that Yoga has been shown to help improve reverse or eliminate include

- · Heart disease
- · Diabetes
- · Asthma
- Constipation
- · Hypertension
- · Digestive problems
- · Back pain
- · Insomma
- · Neck pain
- · Emotional instability
- · Sticss
- · latigue
- · Scoliosis
- · Thyroid problems
- · Arthritis
- Weakened immune system

Asanas derive from lite and nature. Some mirror the attitudes of great ivarriors like the force and direction of Virabhadra as in the ivarrior poses. Other asanas reflect the ivorld of plants as in the tree pose (Viksasana) or the fotus pose (Padmasana). Others reflect the movements of various animals like the dog pose (Adho Muka Svansana), or hon pose (Simhasana). The practice of these poses brings us the attributes and energies of their namesakes.

for example, the cobra pose (Bhujangasana) creates the attributes of the snake in our bodies. Just as the snake has a very supple spine but chough strength to hold its body weight when it needs to strike the cobra pose creates the same kind of suppleness and strength in our human bodies. It stimulates the fight or flight', sympathetic nervous system of our bodies making us ready for action like the snake. Similarly, we gain trength and courage from the warrior positions, and a lovening sense of withdrawal from the tor time police.

Your a interest system of entry management. The energy of each position is through the repeated experience of the changed in a way specific to each

pose and to the conditions that it reflects. When the practitioner has mastered these changes, he or she can use their practice for balancing emotional, mental, and physical conditions, applying the necessary, asamas to counter any disturbances.

Asana is the first formal practice of Patanjah's eight limbed (Ashtanga) Yoga system. It begins the internalizing process that is Yoga, through making its conscious of how we are us ing our bodies. In our heetic lives we spend our time thinking of the future, remembering experiences or facts about the past, or a list of things that need to be managed right now. And we do all of this while ive run from errands to appointments and meetings in busy traffic and changing relationships. With so much going on at once, we seldom experience the present moment in its fullness. Some of us live our lives as if ive were in a constant state of emergency.

The practice of asana opens us up to the rich experience of the present. By bringing the body, mind, spirit, and breath together in one place, a concentrated experience of wholeness and wellbeing is available in the Now. The external flow of energy is balanced with the internal flow and we experience contact with our higher Self. Not only does this experience feel wonderful; it also feeds and nourishes us at very deep levels physically, mentally and emotionally.

fust as plants require nourishment from the soil, water, and sun in order to grow and flower, we human beings need a balance between the outward and inward flows of energy in our daily lives. When our lives are focused primarily outward, we can become like a withering plant; our contact with the Self and the balance that nourishes us is lost. A regular Yoga practice is an excellent vehicle for managing the flow of our energy, sustaining our health and feeling of well-being. It takes our energy back within so that we can renew and rejuvenate ourselves.

Yet asanas are much more than healing tools and means of energy management, they are also

paths to selt discovery. Asama can be used as a mirror to reveal behavior and conditioning of which we are not normally aware. The interor of asama practice provides it is way to account divera a way into the concrounce that drives on a actions in lite a perspective on our thoughts at titudes and personality. Even, lite ont of reaction rather than choice leaves a discomfort in our lives in which we get trapped tising asama practice is a intror we can see the changes that we want to make within ourselves in order to teel better and freer. We can learn what we are doing to create the circumstances that perpetuate unhappiness and permanently change them.

Asana means pose or posture. When you look in the dictionary you will find a definition of the word pose or posture as 'attitude. When we regularly practice asana, we have the opportunity to see not only the postures that we adopt in our physical hody but also the attitudes that we follow in our minds. These mental attitudes determine how we behave in our relationships, in business and in our oryn homes. Being able to see this behavior frees us from unconscious reactions, taking us into a conscious awareness in which we can guide our own experience.

With freedom from heliavioral compulsions, we can move into the higher purpose of Yoga, which is to control our thoughts. Our bodies react to each one of our thoughts. Our minds give instruction to the millions of cells in our body. Every thought that ive think is an instruction from the head of our system to the millions of subjects the individual cells. And the cells respond. With Yoga practice we can control our thoughts and gain peace of mind which in turn gives harmony to the hody, good health, balanced weight and increased energy. Through control of our thoughts, we gain control of the body, our emotions our hreathing and our lives. We are no longer driven by our emotions and the dualities of this world can no longer afflict us. We are free to experience the bliss of residing in our own true nature

On deeper level the practice of runs propare in for the unfoldment of the ablic hody
and its powerful prome force. The channel of
the ubile beds called Nade are cleaned by a run
and practically for the relater energy from monon recessive for higher level of Yoga in which
the energy center (cluster) of the ablic beau
are opened.

ASANA PROMOTES PHYSICAL HEALTH AND LONGEVITY BY

- B flancing the muscles in relation hip to cach other and relative to their appropriate tunition
- Maintaining the health and integrity of the joints and spine
- · Managing the energetic system of the body
- Pelaxing strengthening stretching and energizing the body
- Ionin; ind nourishin; e et bollis y tem glandular, nervous, cirilovascular ir l'dege tive
- Cleansing and nourishing the bally or every level
- Bringing lody problems to light and often correcting them
- Providing a system of energy patterns from when fit onto the body carrier approximation of the body sexisting energy flows.
- Providing a mirror in which we an so the behavior and attitudes and the terms them.
- Preparing the hoos for the stable constructo flow as a vehicle for a light conservers ness.



II. 6 AYURVEDIC EFFECTS OF ASANA PRACTICE

ccording to the philosophy of Yoga, the physical body is a manifestation of consciousness. It is a crystallization of karmic (behavioral) patterns created by the mind. The key to working with the body, therefore, is to understand the consciousness behind it, much of which lies outside our ordinary awareness. This requires that we practice asanas aware not only of the technicalities of the postures but also of the mental and emotional states that they create within us.

Avurveda shares this Yoga theory. It views the body as a manifestation of the doshas, which are not merely physical but also pranic and psychological energies—factors of consciousness. We cannot look into the doshic impact of asanas purely on a physical level but must consider their psychological effects as well.

Yoga views asanas not merely as static poses but as conditions of energy, which in turn are manifestations of consciousness. The energy and attention that we put into the pose is as important as the pose itself. We can see this in ordinary life in which how we feel on a psychological level determines how we move on a physical level. Long term patterns of feeling and energy determine the form and rhythm of the bady.

ASANA AS PHYSICAL STRUCTURE

At the most basic level, an asana is a physical pose, a kind of bodily gesture. In asana practice we place the bady factor that has a specific result and message depending upon the shape that it creates with the bady factor as may have structural effect. Sitting poses provide stability in the spine. Some all them create flexibility in the backs of the legs. Since most sitting postures create parasympathetic final time. They create a place interalming influence. Standing poses increase general strength and en-

thetic stimulation) increase spinal extension and create strength in the trunk electron muscle. Relaxation poses even out and calm the energies created by our asama practice. All a ana whether in groups or individually, have their own energetic depending upon what they do to the body. It is a house they have their own architecting.

However, since all our bodies do not have the same structure, the experience of an alan will vary depending upon the build, flexibility and or gamic condition of the individual. The effect of the asana is a combination of the structure of the asana, which is the same for everyone, and the person's own bodily structure, which will vary not only by individual but also changes through the course of time.

ASANA AS PRANIC ENERGY

The physical body is a vehicle for our internal energies, which are defined through Prana. Asanas are vehicles through which Prana is directed. An asana is not merely a physical structure but a condition of energy. Asanas express a quality of energy and even quieting poses can contain behind them a dynamic condition of mind and Prana. This fact gives all asanas a certain neutrality in their energetic effects, just as a vehicle in itself is neutral with the goal of its travel depending on the driver. The asana is like a car with Prana as the driving force. It is not just a question of having the right vehicle but also of moving it in the right way. The pranic impulse behind the asana is as important as the asana itself.

this means that depending upon how we direct our Prana, the same asana can take us to different places. For example, a sitting posture done with strong pranayama can have a very energizing effect, while with ordinary breathing it will quiet us or even put us to sleep. The pranic energities of an asana depend upon various to to sincluding on how quickly we do the posture the

derect force we use and above all or how breatheduring the asima in that the color same practical to calm the body of that we call or on our Perus Principal for the apportunity of the first process of the portunity of the process of the portunity of the process of the portunity of the process of the proce

ASANA AS THOUGHT AND LITERTION

As in it in the entries that it is interested thought and intention. We could call it in a thought to ordinate the effects of the same is an will vory depending it on whether our initial scheme for cloudy and are entries to ordinate call or turbulent. We may perform an assumativity technical precise a birth car state of mind will determine how libert in a the is in a turbuly is for our consciousness.

Our mental state is reflected in the heath When the mind is calm the breath is earn. When the mind is disturbed, the breath is disturbed the breath is disturbed mental and prante energetic go logethar. When we can change the prante effect of a same through the breath we can also change the mental effects of an isana through the mental effects of an isana through the mind of measurement in form or movement therefore we should always par our minds in the same of the properties of sections and the control of the properties of the p

the arana, then can practice remains at a superficuld level. Prana tollares the energy of attention. The locally posture is an outcome of that. The land of posture that a person has reflects how they puse their attention in life tyliat they must commonly do that is who so many er us are humaned over today. Our many posture is a truin at a case in car or or a couch! This places can one of minutes ourselves and so our internal partner are to a south so our internal partner and so our hards.

of the asima is the first in the Too only to con-

on a the as in a through Prana is the second. This includes how we move through the asana and breathe within it. Our state of mind is a third factor. The main rule in asana practice is to keep the mind calm collected and attentive so that we don't lose focus in the practice. We must consider all three factors relative to an aynivedic examination of as mas. All three factors are interrelated. The dosha often contains the key to a person's structural pranic and emotional state.

AYURVEDIC EFFECTS OF ASANAS

to the three doshas. This is the same as how wurveda classifies foods according to their doshic effects as good or bad for Vata, Pitta and Kapha, depending upon the tastes and the elements that compose each food article. We can look upon different asanas according to their structural ability to increase or decrease the doshas.

However this doshic equation of asanas should not be taken rigidly because the pranic effect of an asana can outweigh its structural affect as we just noted. The form of the asana is not its main factor. Through the use of the breath we can nied for even change the doshic effects of the market must remember the importance of thought and intention in as ma practice as well. Considering the asana, Prana and the mind we can die a particular asana or adjust the entire practice toward a particular doshic result. Through and have precific a anasy pranayania and meditation of applied into real behave can be created and assume of applied into real behave can be created and assume.

Exclin approximation of available a toolfold

- Amording to the constitution of the indireduce of mealby their doclar type as Votatills and Kopha and Their intermetures.
- to the form of the doctors
 as a proof of physical purposes. Lach

dosha has its sites and actions in the bode that asanas will effect depending upon their orientation.

Constitutional Application

Vata types have a different bodily structure and move in a different way than do Pitta or Kapl_{II} types Similarly, Pittas and Kaphas have then own particular movements and postures that they a sume as part of the doshic signature on their bodies and minds. This difference between the doshas is reflected in the pulse of each type.

- Vata types have a pulse with a snake-like motion. They move in a snake-like way—like a discharge of electricity, with quick abrupt, unpredictable and irregular movements. Their internal energy and thoughts have the same quickness, brilliance unpredictability and discontinuity.
- Pitta types have a frog-like pulse that is wiry tight or bounding in nature. They move like a frog—jumping up in continuous motion until they achieve their particular goal. Their movement is like how a fire leaps up when fed with new fuel. They act with focus and determination, going from step to step. The internal energy and thoughts have the same determined, and bounding movement and flow.
- kapha types have a pulse fike a swan that a broad and flowing. Hey move fike a swan slow stately and elegant, taking their time in an undulating manner. Hiere energy flows have a slow me under marriver taking its time along the way assured of its ultimate go yet when kapha accumulates, their move ment re embles water flowing through marghand, with resistance and leading his stagmation. Their interimal energy and thought have the same water, movement possible mentia.

Impact of the Asana on the Doshas

Each doshic type has its own particular structure and energetic of life that extend to a ana practice. Asana practice must consider the do has of the person to be really effective

- Vata energy is impulsive and creatic, like the wind that blows hard but not for ling. Yet if we oppose it, it will flee or break. Vat must be gently restrained and supported grounded and stabilized. It should be harmonized and given continuity in a constent and determined manner.
- pitta energy is focused and penetrating and can cut and harm. It must be gently relaxed and diffused. It is like a high beam that hurts the eyes and is narrow in its field of illumination but, when expanded, can be a truly enlightening force.
- Kapha energy is resistant and complacent. It must be moved and stimulated by degrees like ice that must be slowly melted until it can flow smoothly. We must consistently energize and stimulate the Kapha type to further action.

However, that an asana may not be good for a particular doshic type doesn't mean that they should never do it. It means they should practice the asana in a way which guards against any potential imbalances. Take for example, lackly nds forceful or quickly done full backbends car cause major Vata aggravation, with severe strain to the nervous system perhaps more so than any other and However, gentle partial backbends aggrest for reducing. Vata that accumulates in the appearance and shoulders.

Each asana family like stinoing reses for wird bends, or inverted postures has general benchis for the body as a whole and its everal move ment potential. Each man family exercises continuing design and engine that as part of participants.

the bodile size force and more reconstruction to the country and to the country and the country are botter for your body to the concerning of the country and the country are the country and the country are the country and the country are presented in your points and the country are presented in your points.

toular doshi doesn't man all passesses doshic type hould don't man all passesses the can be made for them if don't man that we if they are physically capable for the har its dear conditionally that man remarks the warm upon preparation pasters to the feet seems of the feet for example the right propagation of the feet seems and that are seems of the dot in the good of the type doesn't mean that work out to the posture or car it without or elects.

In addition the effects of different across vary according to the requirement in which they are done. This means that as ma proches should always be showed as a whole—not merely in terms of the flow one the ideal across between all the particular as an allow As my process—it around the sequence and in other of mong as more as the specific across that are the around the around in addition to the individual constitution and too different to the individual constitution and too different.

herbal formula. Ye also provide herbal formula contains a number of herbal formula formula formula of herbal number of herbal number of herbal number of the formula property that contribute to the overall effect of the formula publishing specific roles. The involute as the effect of the formula is determined by the formula is a sybolic test in any single large violate it received as expected in the any single large violate it received as a statement within the grantal test are located above to a forlively provide some tractions which here is a statement of the provide as a second resource which here is a statement of the provide as a second resource which here is a statement of the provide as a second resource which here is a statement of the provide as a second resource which here is a second resource which he was a second resource which here is a s

- Assess the accredicty pe and imbalances of the person
- Assess the structural condition of the person reluding their posture age and physior condition.
- Assess their pranic condition, their control of the Freath and senses along with their vibility and cuthusiasm.
- Assess the mental state of the person their attention, will and motivation, as well as their emotional condition.

The same asana should be done differently relative to whether the person is Vata. Pitta or Kapfi. The same as in a should be done differently depending upon the age, sex and physical condition of the person. It should vary depending upon the whether the person has a strong or weak vitality. Additional variations will occur if a person is suffering from anger, grief, stress or depression. This reflects four primary goals for an ayurvedic asana practice.

- I To balance the doshas
- 2 To improve the structural condition of the body
- To facilitate the movement and development
 of prana
- 4 To calm and energize the mind

AYURVEDIC BODY TYPES AND ASANA PRACTICE

To understand the asana potentials of different people we will want to look at them according to their on hic body types.

VATA BODY TYPE

you type have thin and long bone that are of on west or brittle. They have low body weight

and poor development of the muscles, but a good deal of speed and flexibility. Their bone structure makes them good at bending and stretching particularly of the arms and legs, when they are young. As they get older, however, the dry quality of Vata increases and causes them to fose mobility if they don't exercise regularly.

A gentle, slow as an a practice evenly balanced on both sides of the body is the ideal exercise for Vata types. Vatas are most in need of as an a practice because as an alleviates accumulated Vata from the back and the bones, where it easily gets lodged. Vata diseases begin with an accumulation of the downward moving air (Apana Vayu) in the colon, which gets transferred to the bones, where it causes bone and joint problems. Vata benefits from the massaging action of as an a on the muscles and joints, which releases nervous tension and balances out the system.

Negative Potential of Vata

Vata types more commonly suffer from stiffness owing to dryness and deficiency in the tissues. Their lack of body weight does not allow for adequate cushioning of the joints and nerves or proper hydration of the tissues. They are more prone to injury because they like to initiate sudden and abrupt movements, as well as going to extremes in their practice.

Positive Potential of Vata

Vata types like exercise and enjoy movement. They prefer to be active and expressive both physically and mentally and like to do new things. Asana is something that they easily take to and grow accustomed to as part of their active nature. It is a soothing way for them to exercise

Blocked and Deficient Vata

There are two basic conditions of Vata, called plocked Vata or deficient Vata. Blocked Vata or inhibits a strick energy omewhere in the hody along with pain or discomfort, but otherwise normal body weight. Deficient Vata eshibits low energy fow body weight and hyperson itivity often with out any acute pain. Blocked Vata requires more ment oriented or pranic asamas to release it. Deficient Vata requires a gentle and building approach, avoiding strong exertion. Blocked Vata is more common in young people who have adequate on ergy but get it blocked, while deficient Vata is more common in the elderly whose tissue quality is in decline.

PITTA BODY TYPE

pitta types have an average build with a generally good development of the muscles and a looseness of the joints, which gives them a fair amount of flexibility. They are good at asana practice but cannot do some of the more exotic poses that Vatas can do because of their shorter bones. Pittas ben efit from asana practice to cool down the head and the blood, calm the heart and relieve tension. For example, Pittas tend to hypertension because of their fiery temperament that drives them to succeed or to win.

Negative Potential of Pitta

Pitta types tend to be overheated and irritable owing to excess internal heat. They may lick the patience to get started in practice or to stick with it over time. On the other hand, once involved they can overdo postures and be aggressive and militant in their practice. Pittas who have pushed too hard in their practice will feel more irritable or even angry after they finish. Pittas will also tend to stick with poses that they can do well and ignore those that may help them develop further.

Positive Potential of Pitta

Pittar have the best ocus and determinate of the do hie type. They can be get more consistent discipling and determined practice occeth. Investment started and oriented correctly. They are the most orderly and correctly the type. They in the rest of discover the right path to place their energies.

KAPHA BODY TYPE

Kaplia are typically short and stocky gaining weight cisily. With their short and thick bones they lick flexibility and cannot do poses that require flexibility like the lotur pose. Yet they are sturdy and strong and have the best endurance of the different types. Kaphas need movement and stimulation to counter their tendency to complicating and inertia. They are good at keeping a practice going for longer periods of time ones the get it going in the first place.

Negative Potential of Kapha

their movement and more them sedeman. They often have concerton in the highs the makes deep breathing difficult. The positive effort and find it hand to change without some sort of external stimulation need to be constantly predice to do more effort and stop short in their efforts.

Positive Potential of Kapha

kaphas are steady and consistent in the late do in the take something in they do in taithturby over time. Her time the results they view to with the interest and exercise they results they view to with the interest and the service.

THE AYURVEDIC WAY OF PERFORMING ASANAS

Avurveda does not look upon asanas as fixed forms that by themselves either decrease or increase the doshas. It views them as vehicles for energy that can be used to help balance the doshas, it used correctly. The same is true of the ayurvedic view of food. While individual food items have their specific effects to increase or decrease the doshas, how we prepare the food, how we anti-dote it with spices, how we combine it or how we cook it to blend food qualities into an harmonious whole, is as significant as the particular foods themselves.

While Ayurveda says that foods of certain tastes are more likely to increase or decrease specific doshas it also says that we need some degree of all the tastes so too, we need to do all the major types of asanas to some degree. It is the degree and exertion that varies with the doshic type. Each person requires a full range of exercise that deals with the full range of motion in the body.

Your overall asana practice should be like a med Eich meal should contain some degree of all six tastes tsweet, sour salty pungent, bitter and astringent) and some amount of all nutrient types required for the body (starches, sugars, proteins, is vitamins and minerals) but as adjusted to the needs of individual constitution. So too, asana of actice should contain all the main types of a situancessary for exercising and relaxing the entre body adjusted to individual constitutional first. It should include sitting standing and mineral should exercise but in a manner and more manners but in a manner and considers and did the first undural energetic and mental constitution.

W-----

KEYS TO PRACTICING ASANA FOR YOUR TYPE

VATA

General	keep your energy firm, even and consistent, moderate and sustain your enthusiasm
Body	keep the body calm centered and relaxed, do the asana slowly gen the and without undue or sudden use of force, avoid abrupt move ments, use strong muscles
Prana	Keep the breath deep, calm and strong, emphasizing inhalation
Mind	Keep the mind calm and concentrated, grounded in the present moment

PITTA

General	keep your energy cool oper and receptive, like the newly was ng Moon
Body	keep the body cool and related. In the asanas in a surrandering man ner to remarke heat and ten am
Prana	Keep the breath cool relay dard diffused exhale through the mouth to relieve heat a needed
Mind	keep the mind receptive, detection and aware but not sharp or critical

PATRICIA I STREET, STR

KAPHA

General	Make sure to warm up properly and then do the as in with cl fort speed and determination
Body	keep the body light and making warm and dry
Prana	keep the Pratter upward moving and circulating take deep in pid breaths it necessary to malnife in energy
Mind	keep the mind enthusiastic wakeful and ocused like a fluro

II. 7 ADVANCING YOUR PRACTICE

YOGIC KEYS FOR ADVANCING YOUR PRACTICE

THE POINT OF STRETCH

emember that you are responsible for your own experience. Your focus determines your behavior which in turn, determines the results. If you want to deepen your practice, try the following: Instead of overpowering the body, go only to the point of the stretch that you can hold without great effort. This should be a point where you can stay for a long time without having to stop or release the stretch. After about twenty to thirty seconds the muscles will release a little so that there is less stretching sensation. The pose then becomes easier

After this first release take up the slack by establishing a new point of stretch. Again, you are at the place where the stretch is strong enough to hold your whole attention but not overpowering. In these increments the body gradually continues to release, extending the pose and its benefits for you.

THE BREATH

Another good method is to make a conscious awareness of the breath your primary focus. Try beginning your practice from the time you enter into the room. Focus on your breath as you walk in, warm up, and start to practice the asanas. Make keeping your attention constantly on the movement of the breath your Yora practice. An easy and effective way to focus and use the breath is to apply a light Ujjayi can use the breath consciously through the nostrils with a noticeable sound. In this way, you and not enents reactive. You will be able to hear any disturbances in the pose in the sound of the breath lim the powers together with the breath, holding a focus on the breath as you move from pose to pose.

Practicing asanas with conclour breathing is very effective. We suggest that you practice in the following way. With each inhalation he aware of your grounding and alignment. Be aware of the back body. The side body and the front. Each exhalation is the time to increase the entersion of the pose. This style of practice can be done by anyone beginner through advanced. Practicing in this way brings you into a more dynamic awareness and balance. As Vanda Scaravelli says. If is it not 'with the breath,' it is not Yoga."

Through conscious inhalation you focus on the experience of what is happening around you. You are open to receive the life force with every breath and so you do. Through the exhalation you are reminded that you are a part of the whole the entire universe. This teaches you to respect the gift of life, to work in rhythm with life, and be responsible for your environment. This organic and ego-sublimating form of practice has a strong internalizing effect and brings us quickly to the deeper levels of Yoga. After a month or two of this practice, you will see extraordinary change.

ENJOY YOUR PRACTICE

Remember to enjoy your practice and make time your friend. There is no hurry. Nothing has to be achieved. Leave all the pressures that push you outside the door of the practice area. You can practice easily, without striving as you remember. Patanjali's Yoga Sutras on asana that say, be steady and comfortable, relaxing into the infinite.' Vata and Pitta types especially should not strain body or mind in their practice.

Remember that it takes time to learn the poses and additional time for the body to change in harmony with them, particularly at a structural level. Expect to learn and practice the poses repeatedly over time. As an example, B. K. S. Ivengar once said that it can take ten years to learn the Triangle Pose. Trikonasana, correctly. There is plenty of time, Yoga is of the ages, not a tempotary fad.

GUIDELINES FOR EFFECTIVE, SAFE, PRACTICE

- Eliminate striction Remote the prosure that purhes on
- DO les -Bt mne
- Time goe into the preparation of the pose there is no hur.
- · Do not overpower the body
- Itistakes repeated are paid for often repeatedly
- Stay fresh and observe yourself with out judgment
- Let go of roles, caterories and label Let go into the moment. Use the muror of Yoga to se yourself and vorsin the unknown
- Your focus determines your behavior which produces your result. To change the results you are getting change your focus.

AYURVEDIC KEYS TO ADVANCING YOUR PRACTICE

The avurvedic rule in treatment is to treat Votalike a flower Patta like a foreigned Kiphia in conenemy

vality per are sensitive like a flewer that easily wilts. While they have much limited orbits saism they casily get fristrated and give up that need special attention care and crawing orbit. They require a gentle part and scaling are entering and scaling are tice, mindful of their sensitivity and solution.

of friends. They like to symmetry for him.

They do best with a practice of Hosting going and challenging but usual new resource defines as

releasing letting go after making a significant effort

Kaphas need strong motivation if not criticism, to put forth their best efforts. They do best with a practice that pushes them beyond what they think are their limits. Yet while kaphas require more discipline and force to get their bodies moving it should be increased in a consistent manner day by day.

AYURVEDIC MASSAGE OILS

Massage oils protect the skin, muscles, joints and bones. Oil massage improves flexibility and guards against injury. Particularly if you are a Vata type, it is best to apply oil to your skin and joints on a regular basis. This will give you more flexibility and counter any dryness and stiffness from developing. Before showers or before sleep are good times for oil application, but in small amounts it can be helpful before asana practice as well. Sesame oil is the best oil for this purpose because it has special moisturizing, nutritive and analgesic properties. It counters Vata, relieves dryness and stiffness, stops pain and improves flexibility, ft is also useful for Kapha types who have dry skin owing to poor circulation.

Pitta types benefit from applying coconut, a cooling oil, to the skin, particularly applied to their heads where they get overheated. Kaphas do best with a light stimulating oil like mustard oil. They should not apply oil before their practice because it may make them drowsy.

In addition, make sure to have good oils in your dict, just as people today make sure to drink good water. Ghee (clarified butter) is the best cooking oil. Sesame oil is also good. Sunflower is good oil for Pitta and Kapha. Many other natural oils are good as well, such as olive almond, safflower may a seed as Besides oil massage, Vata types benefit from mineral salt baths. This is another help-time to the area of practice.

AYURVEDIC HERBS

Many ayunvedic herbs can function is internal catalysts for advancing your practice either as aid in detoxification or for the purpose of rejuvenation. Activedic herbal teas are great to take either before or after a practice. Before a practice, herbal teas aid in avarming up, improve circulation and promote saveating to cleanse the body. After practice, they aid in rehydration and removal of toxins that have been dislodged by the practice.

Vata people should take a moisturizing hquid before practice, such as warm milk or a warm cinnamon tea (with a little unlk and sugar). Kaphas should take a stimulating spicy beverage like ginger tea with honey. Pittas should take a cooling beverage like fruit juice (apple, grape pine apple or pomegranate) or a mild green tea. Chai (Indian spice) tea is great before morning Yaga practice. The spices in it open the circulation and perception. The tea itself clears the mind and promotes urination, aiding in the cleansing of the blood. After practice, particularly when there is sweating, fruit juices are best for rehydration but spice teas are also good to keep our Prana moving.

Ginger is great as a stimulating tea to take before practice or off and on during the day for Vata and Kapha types. It keeps our Agni (digestive fire) going strong, helping to burn up toxins and improve digestion. It warms the heart, stimulates circulation and clears the head and sinuses Cinnamon has similar properties, as do many other common spices like basil, cardamom, cloves and sage. Holy basil (tulsi) tea is used commonly in India to aid in Yoga and meditation because of its ability to open the mind and heart.

lent for promoting peripheral circulation, cleansing the blood and healing soft tissue mjuries it helps women with premenstrual pain and tension. Saffron is excellent in a similar manner and works well taken in warm milk. Guggul, a relative of myrrh, is great for improving flexibility, stopping

pain in the bones, and strength non, the connective lissue. It is generally taken in a pill form, particularly in its special compound Yegaraj Garant

Aloe gel is an excellent unld internal claim ing agent for the liver blood and in no initial tract. Taken with spices like griger and turmeric t stimulates digestion. A little aloe gel or juice before practice is great for Pittal and Eupha who want to detoxily.

Ashwagandha is a great tonic for the bones and muscles, strengthening the lungs, kidneys and brain. It guards against injuries to the bones and joints, while improving staining and performance. It is great for grounding Vatas and increases their capacity for exertion. Siberian ginseng is also excellent for promoting circulation, strengthening the bones and stopping pain.

Shatavari is a great hydrant and moisturizing agent. It guards against dehydration and improves stamina and endurance. It is particularly good for Pitta but helpful for Vata as well. Licorice is another important moisturizing agent like shatavari that helps moisten the head, throat and sinuses.

Amla is an excellent ayurvedic herb for nourishing the body and creating a sattvic type of body tissue on all levels from the skin to the brain. It counters acidity, builds the blood and nourishes the heart. Take it in the pleasant tasting ayurvedic herbal jelly, Chyavan Prash

AROMATHERAPY

Another important and pleasant way to advance your practice is through the use of incense and aromatherapy. A few drops of one of various aromatic oils can be placed on the head or near the nostrils before Yoga practice.

Vatas do best with calming and strengthening oils like basil, frangipani, heena or cinnamon Pittas do best with cooling and calming fragrances like sandalwood, rose, jasmine, champak, lotus of gardenia. Kaphas do best with warming, stimu-

lating and pic aromatic calcliff complion calculation are frauktucene or must be of fragrance are one of the best voice to lower high Pitta and to cool down after practice. A little and allowed oil after practice reduce latigue and cittle the must and heart

NASYA AND NETI

Avurved c has a third oil are excellent for prinayamo. They are generally prepared in a seame oil base. Strong spicy herbolike calminaginger, cureally ptus or camplion are diled for cleansing purpose. They are best for Kapha and Vata who suffer from cold and conjection in the head for soothing or toning purposes, mild demulcent herbs like licotice are used. They are best for Pitta and Vata suffering from heat or drong in the head. The metropolic is used for pouring little salt water through the nostrils and often recommended by Yoga teachers. It is also helpful to pranayama, but not always as effective the nasya oils.

PANCHA KARMA

For those who want to go deeple into your not as urvedic claiming techniques. Parcha Kirma is an important practice to consider Parcha Kirma combines daily of massage and steam the interest (snehana and sved na) for a period of a week in more. Deliowed by cleansing practices of roccurs purgatives and emetics do noting upon the condition to eliminate the disease causing domain from the bady. It is an experient way to claim the muscles bones io nts and connective assur-

Pancha Karma is a proven the tribulation countering artherite and recommit a commitment of improves flexibility. It can take permitted trice to a new level not only in terms as as public also in terms of medicalion. Grocerilly, it is assisted one in the spring and simpler is purely as a specific diseases as well.

We can easily monitor the success of ompractice by key indicators of Averyeda both on physical and mental levels

USING ASANAS TO ELIMINATE THE DOSHAS

Asana practice like avurvedic therapies, can be designed to clinimate the disease causing doshas from the body. At a physical level. Prana is the pure energy that arises through the proper digestion of food. This is the positive condition of Vata vata dosha or Vata as a toxin is the waste material or waste gas that is the by-product of the digestive process. It increases the more faulty the digestion is or the more toxic the food ingested happears to be. This waste gas or Vata dosha is produced in the large intestine enters the blood stream and gets deposited in the bones, the seat of Vata, where it promotes Vata-type diseases like arthritis.

Pitta, as a positive force, is the pure vitality that arises through the proper development and circulation of the blood it sustains the subtle energy of Inc as courage will power and daring, called *lej*as. Pitta dosha. Pitta as a negative force, is the waste material of the blood that increases when the blood is toxic. Pitta dosha is produced as acid in the small intestine from which it enters the blood stream and damages the blood itself.

kapha as a positive torce, is the nourishing power that arises through the proper development and circulation of the plasma. It sustains the subtle energy of water called *Ojas* that upholds our creativity, sexuality and immune function. Kapha dosha or mucus is a waste material of the plasma that increases when the plasma is not properly termed. Kapha do has produced as micus in the stomach from which it enters into the circulatory and lymphatic system, dam, and the plasma itself.

Dosha	Basis	Subtle	Waste Product	Site
Vata	lood	Pura	(1.15	Large Intestine
Pitto	Blood	Icjas	Acid	Small Intestine
Kapha	Plasma	Ojas	Mucus	Stomach

The general rule of reducing the doshas through asana practice is to prevent the doshas from accumulating at their sites.

- Asanas aimed at reducing Vata release tension from the large intestine and lower abdomen, including dispelling gas and relieving distention.
- Asanas aimed at reducing Pitta release heat and stress from the small intestine and central abdomen, cooling the blood and liver.
- Asanas targeting Kapha release congestion and stagnation in the region of the stomach and chest, helping to dispel mucus.

There are also general effects of asanas on the different doshas

- Most asanas reduce Vata because they use the muscles and create a pressure and a mas saging action that soothes Vata.
- Assnas that open the circulation and the liver and reduce bile reduce Pitta
- Asanas that increase and deepen the rate of breathing and heart rate reduce Kapha.

Vata and Pitta Are Released Downward

Asanas that reduce Vata aim at drawing the energy downward from the large intestine and grounding it in the earth.

Asamas that reduce Pitta draw the energy downward from the small interincand release it into the earth.

Kapha Is Eliminated Upward

Asamas that reduce Kaplin bring the energy applicant the stomach and cliest removing it as miners from the mouth and no c

Movement of Vata

Vata tends to either excess movement or delicient movement, just as the wind blows abruptly or not at all

- Excessive movement of Vata (excess air) erratic, excessive movement, tremors, shaking, agitation of the mind and disorientation of the senses
- Deficient movement of Vata (excess ether) paralysis, stiffness, muscle spasms, spacing out of the mind

Movement of Pitta

Pitta tends to move either upivard or downward though it generally moves upivard. Upward moving Pitta causes hypertension, headache insomnia, inflamed eyes or nosebleeds. Moving down ward it causes minary tract infections, blood in the urine or reproductive system problems.

- Heat rising to the head and eyes—upward-moving Pitta
- Heat descending through the lower orifices downward moving Pitta

Accumulation of Kapha

kapha tends to accumulate either in the upper half or the lower half of the body though its main area of accumulation is usually above

- Accumulation of k partito, community of k partito, community of k partito, community of the heart
- Accumulation of topha below—tot deposits in lower abdomer and the heart element in the lower abdomen and less

AYUR/EDIC SIGNS OF SUCCESSFUL YOGA PRACTICE

Overall	Good digestrates to tongue coatrage pleas and fragrance to the book good complesions, good claiming tion lightness flexibility clarity and cahin
Vata	Remo al of stiffness from the joint steadines of the murcle (reduction of trem is), feeling if groundedness culm and apport
Pitto	feeling of exolute calm up ness, patience, tolerance reduction of unfamination acids to bleating
Kapha	Normalization of hode would reduction of congestion remaind of excession minutes and water from the bedy greater sense of externance.

SIGNS OF IMPROPER PRACTICE

Overall	Pain tension impry, agrichia in digestion
Vata	Pain stiffness involves inserting a constipation
Pitto	lension anger troubality feyer
Kapha	lethorgy drawsmess duliness

SUSANDON SUCCESSION OF THE PARTY OF THE

ADVANCED YOGA PRACTICE

A good workout however useful in itself, is not the real goal of Yoga practice. As Yoga practice advances it is meant to take its deeper into our own minds and hearts. An advanced Yogi should be an enlightened person, not simply someone who is very flexible or able to hold very difficult asanas for long periods of time. As you advance your practice remember the deeper aspects of Yoga as pranayama, maintra and meditation. After you have mastered the body, aim at mastering the mind as well. Use asana as a foundation for developing a deeper Yoga practice, do not make advancing your asana practice an end in itself. A good rule to follow is to spend at least as much time on the deeper aspects of Yoga as on asana practice.

Don't end your Yoga session after the completion of your Savasana Spend at least a few minutes in a sitting position, practicing pranayama chanting OM or some other mantra and diving deep into meditation to discover your true Self-Remember that your Yoga can be unhimited without end Yoga is union with universal consciousness itself.



MARRIE OF STREET

II. 8 GETTING STARTED

PREPARING YOURSELF

efore you begin your asana practice, make sure to consult your physician if you have any questions about your health. It is important to find out what guidelines your health places or your practice. With any health issues, remember to go slowly practice organically, and remain awarof your body's needs

WHAT YOU WILL NEED

Asanas are best practiced on even ground or flooring with a wool blanket or rug, and a non-stick man If possible, use the same equipment each time you practice. Have what you need around you per and paper, candle and matches, mats blankets props eye cover and towels. The body-mind is smothed by familiarity and routine, so it is most effective to practice with the same special items in the same of a and at the same time daily.

WHERE TO PRACTICE

Practice in a well-ventilated room. It you practice outdoors it is best to avoid direct sun-excess here co-d and drafts. Not only do these put a hardship on the body, they also distract from the inward figure essential to yoga. Pick a quiet undisturbed place that is out of the mainstream of traffic dry, free rom dust with enough room for all your movements

The body loves regularity and easily talks into a rhythm. As much as you can, practice at the soul comand place daily. Consistency creates a stronger sense of security. And following your word strengthens your self-esteem, underscores your commitment, and increases your about to hole a strong feats. The

most important thene is that you are consistent and attentive so choose a realistic time of day to lee a your practice.

The tohowing points are helpful in picking the best practice time for your type. The body is the fit the early morning but the mind and prima exist. And morning as mas aid in detoxife the little afternoon the body will respond more easily but the mind may be less disciplined and are life to begin the practice.

We types with their changeable natures ite most ri need of a regularly timed practice. Morring between surfuse and 10 am is best for them's need their energy is often down in the late. Fremoun kappins do best in the morning as well but is enty is they can get going which may life an altern clock and some tea to manage. They also beneat from an evening asana practice. Pittas do well with a morning or afternoon practice but the find avel workours in the 10 am - 2 pm time including the first they are hungry. In general morning practice enriches everyone for their with daytime and the evening practices refuse and lessen the strain of the day.

Set a dea specific minimum amount of time that you will practice daily, whether it is ten minture or two lines and be consistent with it. Be stated can set up your amount of practice time so that you can are did impointment with yourself.

day tresh and alert. A few minutes of for cured at areas to more valuable for your practive and like than hours or just being through the motion.

ASANA GUIDELINES

- virus office included the control of little
- Free like cost, with empty likeling, at smach, and present Clean, aliminate and treated treated to be been treated by before every present.

- Practice at least two hours after your last meal. However if needed a little lemon water or tea may be taken one half hour before asana practice.
- keep vour eyes open until vou begin savasana practice
- Unless otherwise instructed breathe through your nose
- When you practice the body is active but the mind should remain watchful alert and still.
- Some people like to do the same well balanced sequence daily while others like to vary their daily practice. Adjust your practice to how you leel each day. Remember to entoy your practice making it a positive experience.
- It mistakes in teclinique are repeated over an extended period of time then imbalances and injuries may result. Use the alignment notes in this book to keep your body safe from injury.
 - A good generic sequence to use for your asana practice is—Warm ups standing poses, inverted poses, backbends, forward bends and twists ending with Savasana. This sequence is neutral and balances the energies created from the postures. Use this all purpose sequencing order even if you are not practicing all the enterpracticing listed. Or you may prefer to practice the basic body type routine outlined in Eart IV that are specifically designed to reduce each dosha.
 - the its are neutral and can be used in a variety of place as long as you breathe fully walk performing them twists are wonderful to the diaphrapm and interestal made and to reliabline the pine at the order your as an ipractice by thefore doing of a made capably in the epa time so breather tall. In this capably in the epa time so breather tall, in this capably in the planty of any your may want to breather through your neutron.

- practice the policies of the practice apolitic or the pheatent on the left to the meaning time. When we introduce the top of the functional influence the political policies of the formal practice time of the formal practice appears to th
- voi prictice Remind of self to result to places in which you habitually high tenue technication which you habitually high tenue technication adjust the possession of the relevant to the are organic. Reporters of voir hody type, we recommend that an infile as you from End etablish the all someon of the pose. With each exhall for English grow in Lexical in the position.
- Yoga peses are not gor mastic exercise. The are positions that create check poternation changes our energy field in diversified. Be slow and moderate in cour movement. Remain aware and observe yours both internally and externally.
- You is a discipline it is a personal exertence and not in any vary connection of a with others of with yourself residence of pending padement alterether ten and to the present memory.
- what heals van dest when you send to wert when you can be a short streather four energy no deptet it in the Courbact practice can be a great energy no no could took through which you can create make and longevity
- · Always complete your asams practice with cavassing as the last poet, rideo related to for ten to tivenry five minutes depending on your type. Say asams as the most ranger tan position for both Vita and Tilla One

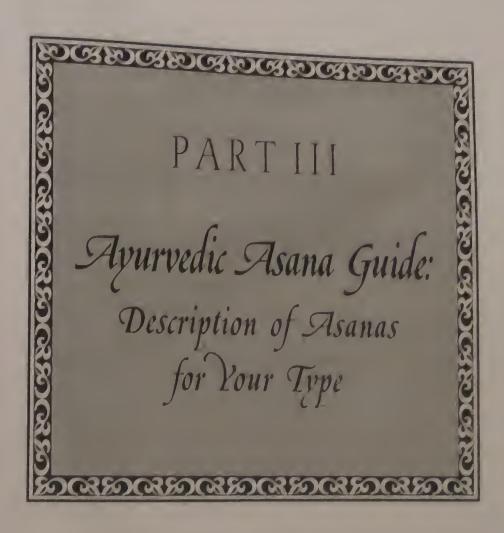
of the main peopless is ment according to all the able in the Security will be a the time of the the been applications until and common the energy coulted in your province. Many great trackers have said that as ourselve the main important position and the mains we practice at of the albert occurs it is also a term of praty alians or is oursy witherward in which we can rest our menus important and contact the peace system that is the rest good of long.

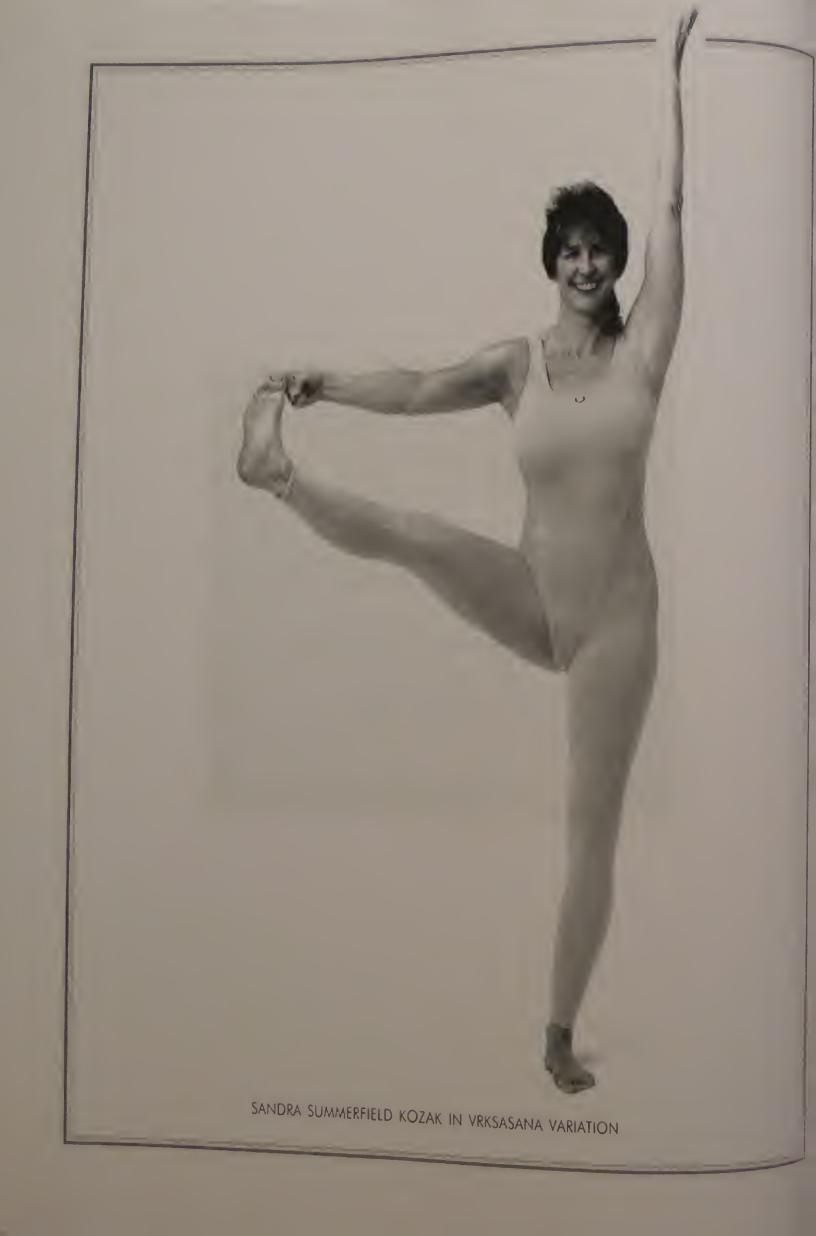
NOTES FOR SPECIFIC PHYSICAL NEFDS

If your process ochoose you then you may be proceed for attempty or more room, topocomy backbonds), becoming deliverated or just precoming the wrong hand of anomal for cour leady type. If you are polyscolly extension to an major do not press your body further. Transaction or a recompline way for metring or it takes got it. You are proceeded.

If you have the this proclaims to want forms here move the come out of your body, tony drow opening and exercising the range admits the atmax making it accounts to reproce with your storing toward bending process.

process award reasing movement that arrada the unwelson to other booth frequency





III. 9 DESCRIPTION OF ASANAS: HOW TO PERFORM THEM & THEIR AYURVEDIC EFFECTS

vvarm Up Movements
Standing Poses
Inverted Poses
Backbends
Floor Poses
Sitting Forward Bends 155
Twists
Savasana

WARM UP MOVEMENTS OS

THEIR DESCRIPTIONS
& RELATIONSHIPS TO THE DOSHAS



R SHA DI LEEVIN NIPN

Ujjavi Breath Sound

the verbreath is a serior of the constraint of the flow of breath in and out of your lungs is control of well be the followed the flow of breath in and out of your lungs is control of well be the followed treath in the not of your month is you inhalt and exhalt Slightly closing your gloss in sections of the best and a ceft has sound on exhalt then

TECHNIQUE

1 We there are the coordinates exame two modern conditions are conditionally as a second transfer of the condition which is the condition to t

2 contraction, this inclination of a contract sound the bid of your first is one by closed class of the third collection of the third collections in the collection of the col

OR THE PART OF PERSONS AND

3 With the mouth closed your inhalations make a soft has soft sa sound and your exhalations make a soft has sound lake your time and explore the throat closing and these two sounds. Work with this initial you can consistently control the breath and maintain steady even breath sounds.

4 When this breath sound becomes second nature to you, use the Ujiavi sound with the practice of your asanas whenever you need to concentrate, slow the breathing down, or whenever it is suggested in this asana section.



Neck Stretch

Tri-Doshic

Use to Prepar Your Nick for Shoulderstand and Plow

TECHNIQUE

1 Licon your back with your or to the formula of the through the heel of your feet brights, can to toward your face. Interfeck your finger place your hands at the base of your staff cook on the floor.

2 grant and but your feet and but strongly on he I may be upon the form careful and may be upon the form overly stall and do not be to be



GENERAL PRECAUTIONS

I'm back or with problems, we would need only as far as the read to be of a transfer or discountry to a court was freedom or front made of the questions.

Neutral Spine

THE SPINE IN NEUTRAL

Tri-Doshic

Strengthens and tones the muscles of the lower spine and abdomen. Grounding, Toning, Stretching

Since it is the basis of all backbending movements and spinal extensions, learning how to work with a neutral low spine is a must. Holding neutral spine protects you from injury in both backbending and forward bending movements. It is essential for anyone who experiences back discomfort

ABOUT THE POSITION

Neutral spine is achieved without arching or rounding the spine. Use neutral spine in all your yoga practices confident that the low back and pelvic stabilizer muscles are held strong keeping you stable in each pose.

TECHNIQUE

Tie on your back Bend your knees placing your teet close to your buttocks. hip distance apart Jurn the toes in slightly. The feet are tirmly on the floor. Knees always remain directly over your feet

tengthen the back of your neck and tuck your A shoulders under you with the shoulder blades flat on the floor Your arms are outstretched beside you

Inhale relax your back completely. Exhale as J you move your warst toward the floor feel the internal organs become heavy with the weight of gravity relaxing your whole abdominal region down-15 110

Inhale, relax your back completely, letting it come off of the floor.

Exhale and again move your waist down to lightly 'kiss' the floor and hold it there for 1-3 mmutes



Pelvic Tilt

WITH NEUTRAL SPINE

Pelvic tilts are good for creating core strength in the lower abdominal and spinal muscles

TECHNIQUE

Center your head on the floor inhale relax your back completely. Exhale and soften your waist, bringing it to the floor feel your internal or gans become heavy with the weight of gravity and let your whole back lengthen down to touch the floor (lifting your tailbone slightly.)

2 Inhale, relax your back completely Do notling on every inhalation

3 Repeat, touching your back to the floor with every exhalation and continue relaxing on the inhalations. Practice for 3-5 minutes

DOSHIC NOTES

Breathing.

May add a light Upavi sound

or

Smooth, even breath synchronizing the movements with the breath



GENERAL PRECAUTIONS

If you experience have possitively more than the facility specially provide the hardwarf.

Cat Stretch

Tri-Doshic

Relaxing and Restoring

MOVING INTO THE POSE

With your hands, knees and feet hip distance apart on the floor make sure your knees are directly under your hip joints. The hands and straight arms are directly under the outside of your shoulders. Spread the fingers wide apart

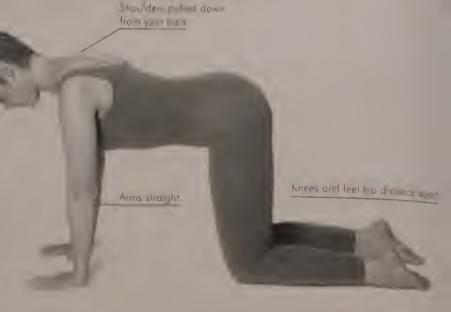
IN THE POSE

Inhale, keep your arms and thighs straight and vertical. Exhale and let your back become concave as it moves down toward the floor.



2 As you inhale lift between your shoulder blades to push your spine upward toward the column





3 Continue moving your spine on each inhalation and exhalation for 1-3 minutes

COMPLETING THE POSE

On an exhale, sit back onto your heels and place your forchead on the floor with your hands beside your feet palms up. Rest in this Child's Pose letting your breathing return to normal.

DOSHIC NOTES

Vata. Reduces excess Vata in the spine
Pitta Reduces Pitta by gently working
the abdomen
Kapha: Good beginning to get
Kapha going.

GENERAL PRECAUTIONS

- Those with knee problems should use soft padding under the knees or do this pose standing with the hands on a coffee table
- For back or neck problems, go gently, easing the back only as fix as it will comfortably move

Child's Pose

Tri-Doshic

Relaxing and Restaring Parasympathetic Response, Caoling, Stilling, Graunding, Closing

MOVING INTO THE POSE

1 From Cat Stretch, sit back onto your heels and lay your cliest on your legs placing your head on the floor

1 Put your arms and hands on the floor with L your palms facing up. Be comfortable Relax



COMPLETING THE POSE

Slowly unroll your spine and come up to sitting on your heels with your spine straight

LEARNING AT HOME: MODIFICATIONS

If you are uncomfortable, place folded blankets on your thighs and rest your chest on them. Support your forehead with another blanket



Variation

GENERAL PRECAUTIONS

for this work that problems do seed order to prove the sole by the keep you

inder on a

HIC feet ath-

only

STREET, STREET, ST. S. P.

Chest Opening at the Wall

Tri-Doshic

Chest and Shoulder Opening, Back Strengthening, Stretching Warming, Sympathetic Response, Grounding, Opening Expansion

MOVING INTO THE POSITION

Stand two feet from I the wall with your feet parallel Stretch your arms tully up the wall, reaching toward the ceiling. Bend. your cloons and bring your arms into a triangle position with your Imgers. interlocked.

1 Step back and exhale as you slide your chest down the wall. Step away. from the wall inful your legs are vertical perpendicular to the floor

HOLDING THE POSITION

Maintain the triangle position of your arms with your torchead on the wall and release your

upper spine toward the wall, moving it into your body Breathe Hold this shoulder stretching and chist openmy position for 30-40 seconds

COMPLETING THE POSITION

Sicp forward and relax your arms down. Roll your straider to release any tension in them

LEARNING AT HOME MODIFICATIONS

by nothing with your arm a little limiter or lower and the weath of classes the place myour back and the filler that we roost affected by the policy Explore



IMPORTANT ACTIONS

· Shoulders and chest opening



GENERAL PRECAUTIONS

Do not push the knees backward. Shoulders should feel opening not pain

Wall Push

Tri-Doshic

Thoracic Extension, Hamstring Stretching, Back Strengthening, Grounding Strengthening Stretching

MOVING INTO THE POSITION

Stand facing the wall. Place your hand on the wall shoulder distance apart at waist level

Pressing the walt step back until your arm and torso are fully stretched (pirillel with the floor) and your legs are vertical. Feet are pirillet and your knees are litted.

HOLDING THE POSITION

With each inhalation, keep lengthening your arms shoulders, and torso, pushing the wall with the palms of your hands. With every exhalation, lift your sitting bones, increasing the stretch in your hamstrings and calf muscles. Hold for 40, 60 seconds or longer.

COMPLETING THE POSITION

il feel

Step forward and stand up. Roll your shoulders to release tension

LEARNING AT HOME: MODIFICATIONS

Put your hands a little higher or lower on the wall bee how moving your hands changes the stretch. Explore

IMPORTANT ACTIONS

- · The onlor I the
- · Sittle & Named After to Learning Congression in
- · Lengther men shall be ned loan



GENERAL PRECAUTIONS

the continued the latest territorial form the plant in the continued to the part of the plant to the part of the



Hamstring Stretch, Back Lengthening, Grounding, Stilling, Stretching





MOVING INTO THE POSITION

1 20 red with some back agreest the wall and conlect 12 18 in the away from the wall keep your that I bullers held and hips touching the wall are hip list accopant with some knees slightly

2 to the form of rward and let it hang toward

HOLENG THE POSE

I whate and muration some log position and

2 Exhale and relax your hanging torso (even more), releasing your neck and shoulders

COMPLETING THE POSITION

With your arms hanging loose keep your knees bent and tuck your tailbone under as you slowly unroll your spine up the wall ttake 60 see onds)

2 Place each vertebra on the wall one at a time, stacking and lengthening them upward until your head is resting on the wall. Rest there for 30 or more second.







STATE OF PERSONS ASSESSED.

LEARNING AT HOME_MODIFICATIONS

If the position is too difficult, hold for only 15 econ is and repeat two or three times

- · Na Ja Daniell farma
- · No designation in the state of the sales.

Surva Namaskar SUN SALUTATION

Surva Namaskai is a twelve-pose series of asanas done together with the breath as flowing movement ($V_{\rm iny}$). The Sun Salutation was traditionally practiced 12 times, once for each sign of the zodiac, while facing the Eocach morning as the sun rose. Surva Namaskar dispels the Doshas from the spine and stimulates $V_{\rm yana}$ $V_{\rm aya}$. These movements improve digestion, reduce weight, and promote youth and vitality. Jumpings, a more $V_{\rm poly}$ orous style of practicing Sun Salutation, are best learned from an experienced teacher.

TECHNIQUE

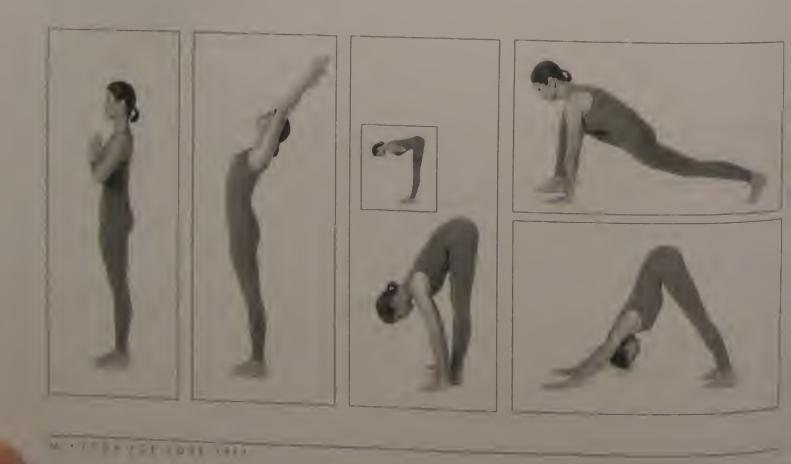
1 TADASANA: Stand in Tadasana with your hands pressed into Namaskara (palms joined in front of the chest)

2 THORACIC EXTENSION: Inhale as you bring your arms out to the sides and up over your head in a big circular motion, keep your elbows straight and behind your ears—palms facing each other. On each inhalation, ground your heels and move your navel back slightly to release the sacrum and tailbone downward. At the same time, lift your thoracic spine up and into your body, arching your chest upward. As your sacrum moves down and your chest hits, shoulders and arms extend up and back.

3 FORWARD BEND: Exhale as you bend the knees and extend your torso forward and down toward to the floor (bringing your arms out to side and down). Extend and straighten your spine

4 RUNNER'S LUNGE: Inhale as you step your left leg and foot hack 5 to 6 feet. Your right leg bends into a 90-degree angle. Open your chest forward and relax your hips down toward the floor.

5 DOWNWARD DOG: Exhale as you step your right foot back hip distance apart from the left foot. Stay on the halls of your feet as you lengthen the arms, shoulders, and torso into a straight line Hold the sitting bones up as you lower your heels



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6 PLANK POSE in a library on hip and the transfer in the first tra

7 KNHS CHEST CHEN: Little and Landon of the land of th

8 UNSUPPORTED COBRA to the total tot

9 DOWNWARD DOG.

10 RUNNER'S EUNGE: With corter in the might in the might in the might in the might be a second of the might be a second o

11 FORWARD BINDS and home or less from the second feet by deleter problem in product of

12 THORACIC EXTENSION: 1-h de se vou forme ou de subtil fren es me es per e 2)

13 hards in NAMASTE poll = 1

Repeat from in the opinic leading to the view keep the home receding as to 14 and 10. Doing the Sun Salut from the connection of the conne



EN STANDING POSES US



FELICITY GREEN IN PARINRTTA TRIKONASANA

Tadasana

MOUNTAIN POSE

VATA 111

PITTA J

KAPHA

TIME	logh Id	Moderat holds without strain	Moderate holds and repetitions
BPE ATH	Lag smooth breath or Ujayi	Lang easy breath or light Ujjayi	Normal or Ujjayi
FOCUS	Strength grounding and sillnes	Softness within strength	Lifting each part of the body
MOVE	Held m scular stringth & lift body	Internal lift on exhalations; I ght body	Lift and strengthen whole body

MOVING INTO THE POSE

Stand with your feet parallel
Stretch the soles of your feet so
that as much of your foot as possible
touches the floor. Each time you inhale
become aware of the pull of gravity
and feel firmly connected and
grounded

2 Holding this grounded awareness, strengthen your legs Exhale, and begin to lift upwards. Lift your hips, rib enge chest neck and head With each exhalation lift every part of your spine upward, vertebrae by vertebrae

HOLDING THE POSE

With each inhalation lengthen your tall one and sicrum downward. Focus on grounding and connecting with the earth. With every exhibition extend your spine upward (from the waist). Relativo at arm, and hands, keep your need and throat soft.

STREET, SQUARE,



COMPLETING THE POSE

Mountain pose is the position from which all other standing poses begin and to which they return.

LEARNING AT HOME: MODIFICATIONS

Stand with your heels 2-4 inches from the wall. Your back, buttocks, shoulders and head are touching the wall. To lengthen your lower back, move your tailbone down the wall. At the same time, open your chest upward and forward, moving your upper spine into your body (away from the wall). Remember your heels remain rooted to the ground

V 3 to be 1st enrich pine



IMPORTANT ACTIONS

- · Alleg muscles lifted
- · Hos ift up
- · Spire lifts up out of his hip
- · Pib cage lifts up
- S or ders orms and hand hang relaxed
- Neck extend: lift ig the head.

- · Kness are hold up by stress the control to
- · Proph with birrare similal larges so all beautiful bea

Vrksasana

TREE POSE

VATA 11

PITTA J

KAPHA]

7345	Lance holds to from	Noderate holds	Moderate holds with repetitions
BREATH	long, slower Usey for how	Long easy breath or light Ullayi	Normal or U _{ll} ayı
F90.6	Atime Tiller, ore dedres	Be like a light cool bireze (* ro. gt. leaves)	Pushing upward against gravity
HOVE	Live gland body lifting	Back body extension from solid grounding	Lift, strengthen all internal muscles

MOVING INTO THE POSE

1 Stend in Telerant. Mountain Pose (por 70). A commh le focus on the ground and cour connection to it. Exhibit Info le indent weight to your left leg. He digitally up and place your left for the right on the inside of the right. With every infordation stand strong on your right leg. It fanced and prounded.

2 Hold you hips level and lower back length ened as you open your left bree our to the side.

3 The transpolm outward Inhale and race your straight arms (out to the law up over your head Your modeller more has, and down from the case the unar arm extends up polar from

HOLDING THE POSE

1 With every tabalation be assure of pour foundation in Challence With own exhibition extend your space



Work with your palms together or apart but keep the arms straight with your head between (or in front of) your arms.

COMPLETING THE POSE

With your full awareness, exhale and simultaneously bring your arms and your left leg down, returning to Tadasana. Re-establish Tadasana and notice any changes in how you feel. Then repeat on the other side

IMPORTANT ACTIONS

- Toilbone moves down, lengthening the low back
- From o strong standing leg, lift the hips up
- Spine and rib coge lift up out of the hips
- Hips face forward as knee opens out
- · Neck long-shoulders down



LEAPNING AT HOME MOD FICATIONS

Us no the wall

Stind with your torse in head it in the will individual 2-4 melie from the wall Hold on hips even all cin tor ward is you premy arriver to be wall as well hold with the control of the will be a formal with a manner of the formal wall with a manner of the formal wall and the well will be a formal with a manner of the formal wall with a manner of the formal wall will be a formal with the well will be a formal with the well will be a formal will b

GENERAL PRECAUTIONS

Mark the standing lawy strengths or contracted appearing to the law took the law took.

Trikonasana

TRIANGLE POSE

	VATA ↓	PITTA ↓	KAPHA I
11/16	At the technical with repetitions	Wor without strain short holds	+
EREATH	e un breath	Long easy breath or light Ugayi	Normal or U(a)
F	harmol allows leeling grounded	Ground, stillness, easy extension	
34 14	Size gitten and relate the legs per to extend the spine	Release the spine out of the hips, open the chest	Lift the knees extend the larse, chest open, arms stret hed

MOVING INTO THE POSE

1 Stand in fodasana - Mountain Pose Spread your legs 3-4 feet apart on an exhalation. Hold your lips facing forward as you turn your right leg and foot 90 degrees out to the right. Jurn the ball of your (back) left foot 30 degrees in to the right.

2 legs by contracting your thigh muscles (quadriceps) to pull

your knees up keep your weight evenly balanced between both legs. As you lift the relies of your lect rotate both legs outward opening them away from each other.

3 finish and lift

voir arms to

limited height

Ediale e tending out

our roots by from the shoul
ure blace to year fingertips

limits

4 Tabale and extend
on right arm and
on the drive your tarso

county your rab course to the right. The

right side of your torso extends until it be comes parallel with the floor with a straight spine. Your right hand rests on your right leg or the floor. It is more important that your spine be straight than for your spine to be parallel with the floor.

IMPORTANT ACTIONS

- Legs open away from each
 other
- · Arches are lifting
- Lengthen the spine and open the chest with each exhalation
- · Lengthen the neck
- · Stretch the arms



HOLDING THE POSE

With every inhalation how or the strength and alignment of your feet and legis keep the outside of the left heal family grounded and relate your left legiopen thifting the left hiphone)

2 If you can hold the ground mg and opening of the leasyon spine will naturally referre and lengthen with each exhibition. As your spine grows longer open and revolve your chest toward the colling (on every exhale)

COMPLETING THE POSE

Bring your torso up to standing. As you exhale, jump your legs and arms back to ladasana (jumping can release the tension in the hip joints and legs! Re-establish ladasana and be aware of how you lee! Then repeat on the other side.

DOSHIC NOTES

Kapha Heavy Kapha Types should repeat the pose several times on each side for short durations, working strongly with the legs fry not to rest any weight on your front hand or arm—instead work the muscles of your back to hold you up

LEARNING AT HOME MODIFICATIONS

- With a list test base to the collapse of less than the collapse of the first test of the collapse of the col
- Work with the legy only for everal weight to be in the country and allow your how to be to open



- · Not for those with the order on size i
- · To aread know wowy
 - I keep the free? The facing the ment to the desired and the legs straight
 - 2 Look to see that you make on the same on short of the total by your or into and come out of the same.
 - I know the litting one worth on sales of the fort
 - 4. If verichard hypercentrated to as larger to be form to shift the com-

Parivrtta Trikonasana

REVOLVING TRIANGLE

VATA 11

PITTA J

KAPHA

TIMAE	Laharswirphiter	How the tst ain	Long holding times with regular
LK ATI	ting e en briati	to a easy brall or light Uplays	Normal or Ujjayi
1005	Carring and a contract	Gro Ining easy extension	Intense strengthening & lengthening
NCVE	Structhen the last to example to repote the chast one	Percase the spine out of the hip keep the chest open	Lift the knees, work the legs, extend the torso opening the chest

MOVING INTO THE POSE

I from ladasena spread your legs 3-4 feet apart on an exhalation. Intro your legs feet and torso to the right so your hips face your right leg. I stablish straight and strong legs palling your kneed caps up (contract thigh muscles) your weight is evenly balanced between both legs with both heels on the floor.

Inhalc and allow your arms to come up to shoulder level extending horizontally from your shoulder to your ingertips

3 Exhibit and turn conclete hip abdomen and terso toward your right this is tress your left hed into the floor pulling hick on your right high until your hip are turned toward your right to the your spine and turn and the floor then your spine and turn and the floor than the hill and pulled with the floor.

A - 10-2-7- THIS INTE

Inhale as you bring your left hand down to the floor (on the outside of your right foot) or on a prop)

IMPORTANT ACTIONS

- · Relax the toes
- · Heels on the floor
- · Weight on outsides of feet
- · Keep weight even on both feet
- Knees held up
- Extend the spine from the back heel
- Open the chest upward as spine extends



HOLDING THE POSE

place your right hand on your back elbow facing up

1 With every inhalation re cstable levour teet legs and groundedness

2 with each exhalation pres
your left heel into the floor and
spiral your left leg, hip and spine open
ing your cliest toward the ceiling Continue the spinal extension out through
the top of your head. Keep your chin in
as you lengthen your neck.

COMPLETING THE POSE

As you inhale, with your lett arm extended bring your torso up to standing. As you exhale, turn your feet forward and jump your legs and arms back to ladasana (releases the tension in the hip joints). Re establish Tadasana and be aware of how you feel. Then repeat on the other side.

DOSHIC NOTES

Kapha Heavy Kapha Types repeat the pose several times on each side for short duritions, working strongly with the legs

LEARNING AT HOME MODIFICATIONS

- Wink with cally works and happen are not be the mount of the first o
- The school of blick to apport year hand and semi-school of cases to bound hip sout to close



GENERAL PRECAUTIONS

Tourval Coy Opport

- Keep the front have passed only one the front will be also show the large should.
- North Representational times large the great large a gold to land and the those lifetime.

Virabhadrasana II

WARRIOR POSE II

PITTA 1

VATA ↓

KAPHA 1

TINE	tone hard	Work without strain - short holds	Long holds with repetitions
BREATH	Even flow breath or Upay to facul	Long easy Lreath	Any breath
FOCUS	Milher extension goillading	Light less and extension	Staying strong and committed
AIOVE	Strong lens, lift for all extend arms	Lift and extend on the breath	Strengthen legs, lift torso, open chest

MOVING INTO THE POSE

I from Tadasana exhale and spread your legs 4-5 feet apart. Jurn your right foot and leg out 90 degrees to the right. Jurn your left foot and leg 30 degrees in (to your right).

2 keep your left leg straight and strong Exhale hold your right hiphone up as you bend your right knee until your

teeling your underarms lengthening Turn your head and lean back slightly to look out over your hand.

IMPORTANT ACTIONS

- Rotate knees away from each other
- · Open chest
- · Lift rib cage up out of the hips
- · Lift the spine upward
- Hold toilbone down to soften the low bock

right kneeds is over your right heel if possible your right thigh becomes parallel with the floor your right sline is perpendicular to the floor keep your niches lifting and your knees opening away from each other lift your right hipbone as much a possible

Inhele and allow your arms to come up to should be closed keep extending a rms or a more properties.

Hip bones level

Strong it Book Leg

We shit on the outside of the hims

HOLDING THE POSE

with every inhalation, re-establish the foundation Points (on photo). As you exhale focus on extension, lift your hips out of your legs. Lift your spine extending every vertebra up. Look out over your front fingers.

COMPLETING THE POSE

Repeat on the other side. Then return to Tadasana by Jumping your legs back together

LEARNING AT HOME MODIFICATIONS

- Individuous bio to the will feet Financ trom will be vitally for a houlder be done one or the will be promise to the will be provided the will be vou open our choice to tend your torontenance troubt to the will
- Irv tinding with your bic to it be ced against the will be a superior to you bick by muchip. Also helps with before
- You may want to work with your less only for everal view or months to be an the correct position in . Then try going only half way down to trengthen your legs and give your hip. time to even



- If you have very tribt hometeines at are had problem. the hards as
 the realt of a counterfer as we stockle health. Do not such the real
 hackward.
- · Not the those with hip of decreem works

Parsvakonasana

EXTENDED SIDE ANGLE POSE

	VATA ↓	PITTA ↑	KAPHA ↓↓
71' 18	Moderate led by with regarding	Wisk without train—short holds	Long holding time with reputition
BELATH	Ever breath I had Upaya mand	Slaw even breath or light Ujjayi	Any breath
10cus	Breath Milher & Iding this prince	Breath expans on a Highmess	Strength, extension and expansion
10 8	Exhal trengthen to less and length of a spin	Stretch the form up cut of the hips	Strengthen legs, open knees apart, lengthen the spine opening the chest

MOVING INTO THE POSE

1 Establish Warrior II (page 78)
pose Exhide as you extend
your right arm and torso to the
right Move your right lemur
(thighbone) horizontally into your
right hip socket (not letting the
thigh move down). Extend fully
to the right until your right torso
comes down to touch your
right thigh. Place your
right hand on the
floor behind.

heel firmly weighted into the floor keep weight on your left leg. Both legs rotate open and away from each other. Your right knee must remain over your right heel.

2 As you exhale focus on the Important Actions Open and rotate your back leg toward the ceiling. Continue this spiral rotation from your left heel all the way through your left hand.

Upper or in beside the car

IMPORTANT ACTIONS

- · Lift arches and inner ankles
- Open knees out away from each other
- Open the left hipbone toward the ceiling
- Hold the right thigh parallel with the floor
- · Ground the back heel
- · Rotate the back leg up
- Rotate hips, chest, shoulders, left arm
- Keep weight on outsides of the feet

and beside your right foot

2 keep weight on your left thacki foot. Extend your left irm exer your lied making a straight line of your left foot to your left hand Took up at the exer ded hand

HOLDING THE POSE

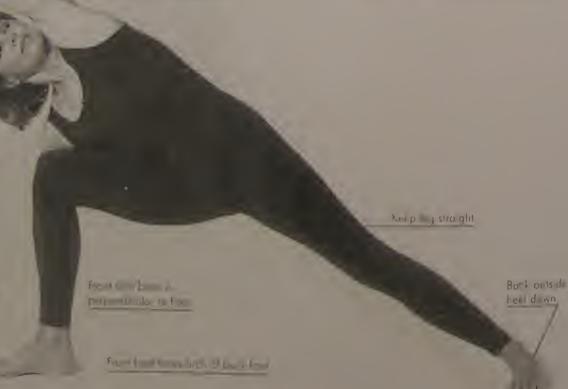
With every inhabition,

I have a the founda

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COMPLETING THE POSE on the inhalation, hold your legs frm as you bring your torso up returning to Warrior II Virabhadrasana II) pose After establishing Warrior II, inhale and straighten your front leg and turn your feet to face forward Exhale, jump your legs back into Mountain Pose Re-establish

Tadasana and see how you feel

Then repeat on the other side

LEAPHING AT HOME MODIFICATIONS

- . the the wall for apport for betiness or to focus on to human Work with cour bac an older hand and extended hand on the wall (with your feet about 2- melies from the vielly Held your right king firmly over your right fort a sour total our law open
- · Use a block under the apportung hand or put the apportung hand in front of your bent leg to the back of the right arm braces the position of the right bent lear this will help to life our knee open and in place
- · By bending your ebow and placing your hand on your mid back (with the fingertip to allung your spine) you can feel the movement of your spine With each exhabition, feel the pine crove into the body and lengthen



- · Avoid kne report keep the from kine is also ment over the free analy
- · thras keep the book loss rought and strong to proceed the large
- . There's keep the frent kern faces, the Forel and has a sent some in a said of the peace
- · Not for these with his end a minel surprise

Utkatasana

POWER CHAIR POSE

VATA J J J

PITTA 11

KAPHA

TIME	Long holds	Very shart lold	Long holding times with repetition
BREATH	Full ever brothing	Eas, ful breating	Full breathing
FOCUS	Helling still in the pas	Ease in the puse	Strengthening, holding it e pose
MOVE	Lift the spine as ligs, hold steady	Strong leg with a lifting spine	Holding strong, chest open

MOVING INTO THE POSE

1 Stand in Tadasana. As you inhale stretch your arms out to your sides and over your head so that your ears are touching the insides of your upper arms.

2 Exhale and bend your knees, squatting down until your thighs are parallel with the floor (as if sitting on a chair)

3 keep your chest as vertical as possible and your lower spine in neutral. Sit back and down as much as possible keeping your heels on the floor

HOLDING THE POSE

With each inhalation focus on stability and adjustment. With each exhalation strengthen and extend. Hold the pose for 10-30 seconds.

COMPLETING THE POSE

On an exhibition, lower your arm, and straighten your legs returning to Mount in Pere

GENERAL PRECAUTIONS

Can help weat kness but take it cary at first



IMPORTANT ACTIONS

- Keep the chest open
- The back is as vertical as possible
- Shoulders are down from the ears
- Upper arms move bock behind the ears.

Low back in Neutra

Hears on the foo

Padottanasana

SPREAD LEGS FORWARD BEND

VATA 🔱

PITTA 111

KAPHA]

711:11	Long hold and report in	Compar field, respect and in health	States halds
HPEA H	Fr How best or Usay to from	Lagrang have	Notice of
FEEU	Stille in Fability of difference ig	Falle of the product	menen by mongress
MOVE	Lift the sitting tranes and applied to the st loward your first	alm align the room secure	Leather and the bis legite stird

MOVING INTO THE POSE

1 Establish Mountain Pose (pg 70) Exhale and spread your legs 4-5 lect apart, Ground your feet and lift your kneedaps. Inhale

2 Exhale, extend your front torso forward, lifting and separating your sitting bones. Place your hands on the floor (or a prop) under your shoulders

HOLDING THE POSE

Inhale With your hands on the floor, raise your head, neck and shoulders until your arms are straight and your back is concave

2 Exhale, lift your sitting bones and lengthen your spine chest neck, and head down toward the floor

COMPLETING THE POSE

With hands on your waist, come up (on an exhalation) with a straight spine by pivoting at your hip joints tump your legs back to Talla ana



IMPORTANT ACTIONS

- · Bo Luce de de
- · 85-kings log hit
- Stary bons with a good bend
- Langt en pain traud tie

 floor
- · Chel Mayroper Modden
- . Refar the new and head

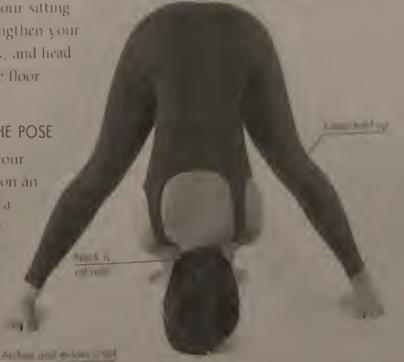
LEARNING AT HOME MODIFICATIONS

Place wear hands on the well or of clare to work with the glid arrivand a tracility more



GENERAL PRECAUTO S

Note that the second by the production of the second



Parsvottanasana

INTENSE SIDEWAYS STRETCH POSE

	VATA \downarrow 📗	PILIA ↓	MATTIA +
TIME	N' derate ho ds	Short holds	Long holds and repetitions
BPEATH	Even s'ow beath or Uppyr for focus	Long easy breath	Normal
FOCUS	Stillness stability and leg strength	Releasing, gentle practice	Strengthening legs and extension
MOVE	Lift the sitting bones and open the chest toward your feet	Stretch the homstrings and le given the spin relaxing the neck	Lengthen and lift the back legs to extend the front torso, open chest

MOVING INTO THE POSE

After establishing Mountain
Pose (pg 70) inhale and keep the chest open as you bring the hands to the waist. After you are familiar with the leg positions and your shoulders are supple bring your hands into Namaste (prayer position) behind your back. Exhale and spread your legs 4–5 feet apart.

2 Inhale and turn your left leg 90 degrees to the left and turn your right (back) leg 60-70 degrees in (to the left)

3 On an exhalation turn your hups, torso, shoulders, and arms to the left so you face your left feet. As you inhale, strengthen your straight legs and lift your arches

4 Exhalc and bend at the hips bringing your torso over your left leg. Keep your back straight and your weight evenly balanced on both feet

IMPORTANT ACTIONS

- Toes reloxed
- · Shoulders stay back
- · Press polms together
- · Open chest
- Lengthen the neck and head toward the foot





HOLDING THE POSE

1 inhale firmly ground your feet, strengthen your legs, and keep your kneedaps lifted keep your chest and shoulders open as you move forward with each exhalation. Extend your spine, chest, and head toward the floor, lengthening your torso along the front of your left leg.



2 Exhalc as you bring your torso back up to parallel with the floor (as above). Turn your teet and legs first to the front and then to the right side.

Repeat step 1 to your right side as you exhale extending your forso forward and over your right log



COMPLETING THE POSE

Exhibits you lift your tors concern to will straight spine by protong at room himse in the real and face front and jump rear less than in Lucis at

LEARNING AT HOME MODIFICATIONS

Put your hands on a will have a chair to work will a strong or pinc



- for back problems and right houselvings in an investment to used with a strapped some Procedurals on the bank or attended for trads of his begins to large the bank straight as you were his just
- · Donne prob the times hardward

Virabhadrasana I

WARRIOR POSE I

VATA \downarrow \downarrow

PITTA 1

КАРНА ↓ ↓

TIME	Longhold with report	Short had	Long holds with repolition
SEE H	Ling in the breat of Light Unity	Long eas, breathing	Any breath
FO U	Torontal news to oth a new	Li- thes of the upper body	Lifting up and out of the Irg
MOVE	Lift reasonable of strong lings	U b by re-s from strong legs	Strong legs, lift upper body and open chest

MOVING INTO THE POSE

1 Establish Mountain Polic (p):
170) With an exhalation, sprend your legs 4-5 feet apart. Inhale and bring your straight arms out to the sides and up over the head. You shoulders move down from the circustomatic arm extends up arms behind the cars, palms facing turn your right toot and leg 90 degrees out to the right and turn your left (back) toot in 60 degrees to the right.

2 Or in exhale turn your lips torso, shoulders and arms to the right facing your uplat feet. As your make, litt your left arch pressing the outside of you left heel as a measure floor.

W. . I SELECT COMPANY

3 Exhale and bend your right knee until it is over or be hind your right heel. The right shim is perpendicular to the floor, and if possible, the

right thigh is parallel with the floor. It is more important that you are able to keep your back leastraight than it is to bring your front thigh down. Keep your weight evenly balanced over both legs.

IMPORTANT ACTIONS

- Shift weight into straight leg
- · Keep your tailbone down
- · Lift pubis up
- · Lift rib cage up out of the high
- · Open the chest
- Sho Iders back and down arms straight reaching up
- · Arms straight and behind ears

Margin Co. Lot and Administration in

· Lengthen neck

Ann by and by the plant

HOLDING THE POSE

1 with every inhalation re-establish the Foundation Points (marked on photo). Be aware of your lifting arche, the balanced weight between two strong legs, and your straight back knee.

2 with every exhalation bit your torso up (focus on the Important Actions). Lift your hips out of your legs by lifting your publis up as your tailbone moves down. Extend your thoracic spine up. Move your shoulders down as you extend your arms and hands up.

COMPLETING THE POSE

As you inhale straighten your right leg and turn your feet back toward the front. As you exhale, jump your legs back to Tadasana and be aware of how you feel. Then repeat on the other side

LEAPNING AT HOME MODIFICATIONS

- With your back for the code as in the wall bring assurement to your back legand hip. Using the vall will also help with bull in
- Work with our lens only for several weeks or months to le ruthe correct positioning and preparathe legs hap and ground also



GENERAL PRECAUTION

strout have treates

- Emp bin hand leave derived the ford of their few value very said. The fear's time must about 50 stronglet.
- Keep the front cashs have been over the guide as you go true and removed the press

Virabhadrasana III

WARRIOR POSE III

VATA 👢

PITTA 1

КАРНА ↓↓↓

TIME	Moderate take per wall for Edit (Stration he wolfer cose	long holds with repetitions
REATH			Any breath
FI)_US	Breath and greened is	Statley & g tness of the pose	Extens on and control
MICHE		Point to a sindical legion and legion to be dy as you exhale	Strengthen and extend both legs, torso, arms and open the chest

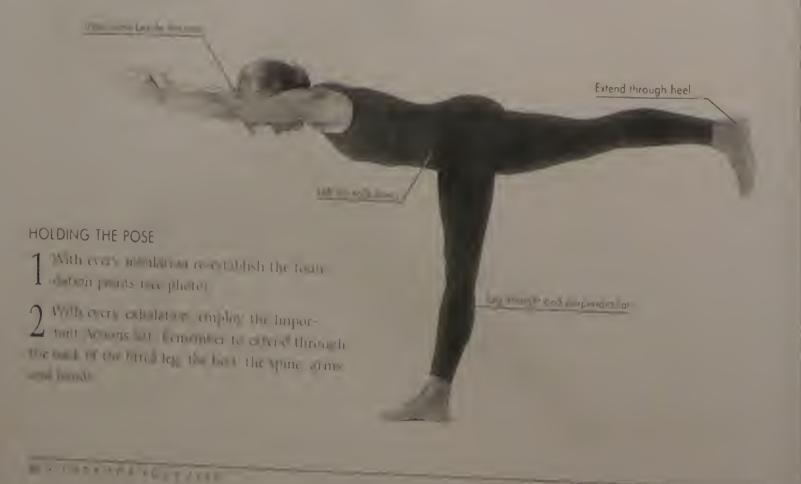
MOVING INTO THE POSE

1 Starting from fadasana (pg 70) establish Virabhadras mail (pp 86) to the right. Exhale and extend voin terso and arms forward bringing your chest toward your tront right thigh. Inhale Exhale as you shift your weight over your right leg. Arms remain extended and beside your ears.

2 Inhale and gain your balance. Exhale and straighten your right standing leg. Bring your arms, head torso, and back leg up into one straight his parallel with the floor.

IMPORTANT ACTIONS

- Legs are straight and strong
- Keep hips level
- Right hipbane lengthens down and pulls back away from the waist
- Chest moves down as the arms lift and lengthen



COMPLETING THE POSE

As you exhibe bend your right ice and love your straight left leg until your for touche the ground Place your foot back in it former position inhale and bring your weight excelly on to both legitable and bring your torso, shoulder and aim back up into Virablindrasana l

2 Take a few breaths in this position. Then exhalt and straighten your right leg. Inhale turning your leet to face front, jump your legs back to Tadasana. In Tadasana be aware of how you leel. Repeat on the other side.

LEAPHING AT HOME MODIFICATIONS

- Planton and son the wall indicate into Vol.

 Turb pr 63. Purb and from the wall of a firm and to record on straight the last of record level vol. on beginning the array on the conspiner.
- When the hard times are tight place the hood had even the wall. Exeposure rime to room to be still in one traight line but in a more open on







- If you have depression for how you have not your persons to have sightly been with the analysis or on the them as push the standard box hade.
- Kee, the James have the copy over the contract the first and year periods and command of the committee of the Larry to soft, and your force.

Ardha Chandrasana

HALF MOON POSE

	VATA ↓	PITTA ↓	KAPHA JJJ
TIME	Moderate In a holds	Shart moderate holds no strain)	Long holds with repetition
BREATH	Light Upayi breath to to us	Normal or Ullayi sound	Any breath
FOLUS	Staying stendy and trong	Expand in all directions like light	Strength, 11t, and expansion
MOVE	Down through standing leg, their extend body in all directions	Lift inner standing leg, extend and open body into the pose	Strengthen and elongate leas, exterd torsa, and open chest

MOVING INTO THE POSE

1 From Jadasana (pg 70) move into Trikonasana on your right side and establish the pose (pg 74).

2 Then exhale and bend your right knee placing your right hand on the floor about 12 inches in front and a few inches to the outside (back) of your right foot. Breathe contortably until you feel stable

IMPORTANT ACTIONS

- · Keep both legs strong
- Shoulders and arms are straight and lengthened
- Lift the torso up out of the supporting shoulder and arm
- Keep extending from the lifted heel through the top of the head
- Elongate the spine and rotate the chest toward the ceiling
- Extend and lengthen in all directions



3 As you exhibe, shift some of your weight onto the hard and straighten with front the ading leg. As weight chits rate your less free it is not the an and the dependent of the same time. The area of the same time.



HOLDING THE POSE

1 With tvery inhalation feel your tirding (right) feet firmly grounded and lift up your inner right leg to maintain strength and stability of the posture

2 with each exhalation, extend in all directions. Grow out through your arms and legs, and extend your spinal column, lengthening out through your neck and head. As the spine extends, rotate the chest toward the coling.

COMPLETING THE POSE

Exhale as you bend your right knee and bring your back foot (leg stays straight) down to the ground Straighten your front leg and coine back into Trikonasana. Breathe. On an exhalition, bring your torso up, turn your feet and legs forward, and jump back to Mountam Pose on an exhalation. Re establish Tadasana and see how you feel. Then repeat on the other side.

LEARNING AT HOME MODIFICATIONS

- It of the well for apport, but not, or to feel on to he right Work with our heal models heal and back hel on the well with our standing took ibout 2.3 meh s. Irom the well.
- · the ablock chair or leach, lat your supporting hard
- Use your upper hand to feel the movement of your orner
 by bending your elbow and placing your upper hand on
 your mid back with your fingerty. Cuching the spin.
- You may went to lay your upper arm straight and on top of the side of your body with your hand down on your thigh



- · Not for the with him to have some
- Keep the standard by straight with the 20-th pulled as that not pushed back. The knee should be depresented.
- · In ain't falling us pers and person the
- To avoid know the first term from the survival of the form of the first form the real than form the survival of the first form the survival of the

Padangusthasana

FOOT BIG TOE POSE

VATA 11

PITTA 11

КАРНА]

TIME	Long hold with exett in	Moderat hillds	Moderate holds
EPEATH	Light Ulay a even slow breats	long east b eath	Normal
FICH	Alnes providing beath	Comfort extension, and grounding	Strengthening, extending, working
	He distression in the leas	Strengthen legs and internal extension of torso (no strain)	Strong legs, lift sit bones, extend torso and open chest

MOVING INTO THE POSE

1 Stand in Tadasana - Moun tam Posc (pg 70) Inhale and focus on your connection to the ground Exhale and focus on growing the spine upward

2 Inhale and keep the chest open as you bring your arms out to the sides and up over your head keep your feet firmly grounded and your back straight as you bend your torso forward from the hip joints. Extend the arms, torso, and chest forward to move Maintain a Neutral lower back. Lift and separate the sitting bones to extend the torso to the fleor. With the palms facing each other wrap the first two fingers of each hand around the big toes.

IMPORTANT ACTIONS

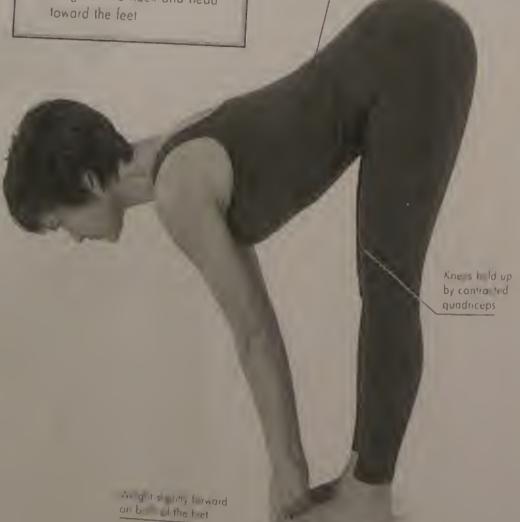
- Extend the straight spine os you bend forward from the hips
- Silling bones move away from each other and lift
- Straighten the knees without pushing them backward
 Belly stays reloxed and drops
- toward the chest

 Lengthen the neck and head

Spine draws into the body



O - SPACE AND VALUE



HOLDING THE POSE

1 Inhale straighten the name of little head

Stretch the spine cliest, and ne by a concentration the hack and bring the hottom of forcing the strong

2 Holding the extension of the pine chiefe and lengthen the front for o toyard the floor symmetric bending the elbows out to the ides from the diet and head down toward the ankle. Relax the belly and neck. Maintain the stretch Report 1 & 2 as desired.

COMPLETING THE POSE

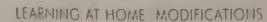
Exhalc as you lift by pivoting the torso at the hip joints and come up with the back arm neck, and head straight. When standing relax the arms out to the sides and down.

Re-establish Jadasana and see how you feel.

Siting bones en la la la



Extend the spine of you



- * I you have trill ham tring put your head on a block or with a straight pure and lengthered mans
- By mer should put the horse from her went or open then arm on to the safe when benching forward or oming up in the posi-



GENERAL PRECAUTIONS

- · Nels poplar h School
- Done push the knowled kept with his or rethe first teperate virst teles the last of the

Complied of the character of the charact

Urdhva Prasarita Ekapadasana

UPWARD LEG FORWARD BEND

VATA 111

PITTA J

KAPHA

TIME	Lors Lubs wit repetitio	Moderate holds	Moderate holds
FICUS	Upon a snowth even breathing	Long easy breath or light Ullays	Any breath
	Statility grounding and stillness	Stillness, extension and grounding	Strength and extension
	Hold strength in bigh legs and lengthen the spine	Stretching and extending, releasing the spine without strain	Lengthen, strengthen, lift the leg and open chest

MOVING INTO THE POSE

1 Stand in Tadasana tpg 70). Inhale, bring the arms out to the sides and up over the head.

With the back straight bend forward from the hip joints Extend the arms and torso toward the floor keeping the teet firmly grounded take hold of the right ankle with the left hand. The right hand is on the floor fingers beside the toes.

3 As you exhale lift the left leg behind you as high as possible. Hold keep both legs straight with the knees lifted.

Knees are strong and straight

HOLDING THE POSE

1 With each inhalation ground relax the belly and neck and strengthen the right stinding leg

With every exhalation closely and the spine chest, and the floor as you lim the kny higher

If the With the right hand on the left and the left in the life to the left the chest in the left drawn and a

Both legs straight and strong

IMPORTANT ACTIONS

- · Standing leg stays vertical
- · Taes are relaxed
- · Keep the standing leg strong
- · Extend the spine, chest, and neck
- · Belly relaxes
- Extend through ball of the foot (lifted lea)

COMPLETING THE POSE

gring the lifted leg back down onto the them into Uttan isana. As you exhale bring your straight torso up pivoting at the hip joint. For the first year, keep the arms out to the sides when you come up. Re-establish ladasana. Repeat on the other

LEARNING AT HOME. MODIFICATIONS

Use the wall or a chair for your hand to you can were with a stringlit pine.



- · Not for the senith's ratio pain
- If you have any back problems in the latent section is a charged by her his
- If your back is is a brug you around to the bond forward and in the bank is



Padahastasana

HANDS UNDER FEET POSE

VATA | | |

PITTA JJ

KAPHA

TIME	the held with reputition	Limit holds with repetition	Shorter Folds
TOCUS MOVE	Even, secretic becall on Uppin	Long easy beeth or light Upayr	Any breath
	Francis, counsing and stability	Grainding and lengthering	Strengthening, extending, working
	Toundfeet it stim, bees and	Lift sitting bones up and release the spine	Strengthen and lift leg , ext i d the spine and apen the chest

MOVING INTO THE POSE

1 Stind or Jadasana (pg 70). Keep the chest open as you inhale and bring your arms out to the sice and up over your head.

2 straight as you hend your torso forward from the hope has fatend the arms forso and chest toward the floor. Lift and separate the sitting bones as you exceed keep the weight toward the balls of the feet

3 Theorem hands palms up more your teet thingertips to front and so that the balls of the feet on the palm of your time are the world.

result Julinced on

State of the s

HOLDING THE POSE

Inhale as you straighten the arms and lift the head. Stretch the spine as you bring the bottom ribs torward and the back to concave. The sitting bones should be level and lifting.

2 Holding the extension of the spine, bend the elbows and bring the chest and head toward the ankles as you exhale. Relax the belly and neck. Strengthen the legs

COMPLETING THE POSE

Place the hands beside the feet palms pressing the floor Exhalc and litt the arms, shoulders and torso by pivoting at the hip joints. Come all the way up to Jadasana and see how you feel.



IMPORTANT ACTIONS

- Arches onles aid in nor leg lifting
- Hald the kine is strong
- Backoflows keen many
 down
- · Bak of upp r leg
- · Bully reference
- · Leagues the make

Uttanasana

INTENSE EXTENSION POSE

VATA \

PITTA 11

KAPHA

TIME	Long holds with rep 11	Lang fall y = none n = 1	Share NOA
BREATH	Even shooth breath or Upay	Long saly En other high Uppy	Any limeti
FOCUS	Stillness, extension, and tability	Early Winner	Dengte up standing earling
MOVE	Legs strong, lift sitting boron extend spine	Lift least read the control of	Links would not something

MOVING INTO THE POSE

1 Stand in Tadasana (pg 70) keep the chest open as you inhale and bring your arms out to the sides and up over your head

2 Joints Extend the arms, torso, and chest forward and down toward the floor. Lift and separate the sitting bones, keep weight toward the balls of the feet to prevent hyperextension of the knees.

3 Place your palms on the floor beside the feet

HOLDING THE POSE

With each introduce program of strengtons

2 With every a hillit in extend the same constraint and head, from the more than the same constraints.

COMPLETING THE POSE

Exhibit of the form of the most of the form of the for

LEARNING AT HOME MODIFICATIONS

Prince your hands on a progress a main and work with a straight stance and aron.







GENERAL PRECAUTIONS

& INVERTED POSES C3



Adho Mukha Svanasana

DOWNWARD FACING DOG

	VATA \	PITTA T or ↓	KAPHA 11
TIME	Long holds with repetition	Short holds (work without strain)	Long holds with repetitions
BREATH	Slow, even breathing or Ultayi	Easy breath or light Uppyi	Normal
FOCUS	Extension and stillness	Grounding and easy stretch	Lengthening, Litting, extending
MOVE	Extend arms and torso, stretch legs	Extend arms and tarsor stretch legs	Lift thighs and sitting bones, extend torso and legs

MOVING INTO THE POSE

1 From Cat Stretch (pg 60), the knees are under the hip joints, feet hip-distance apart, toes turned under. The hands are under the outside of the shoulders. Now move the hands one hand length forward (fingers spread wide apart). Keeping the arms straight inhale and drop the chest toward the floor as in Cat Pose.

3 Holding the straight line of the upper body and the sitting bones up, let the heels slowly descend. Lower the heels only if you can keep the sitting bones lifted.

With each exhalation, lift the sitting bones and let the heels move down. Hold the pose 30-40 seconds to begin and gradually increase the holding time as the arms and shoulders strengthen

HOLDING THE POSE

As you inhale feel the breath move into the body and reestablish the Foundation Points (on photo). The head, neck, and belly hang relaxed

IMPORTANT ACTIONS

- · Lift the inner groins up
- · Open the chest toward the feet
- Lift the back thighs up as the back calves move down
- Head, neck, and belly are relaxed

2 As you exhalt come onto the balls of the feet and straighten the legs keep the heels up as you lengthen

(from the index finger) the arms shoulders to to and sitting bones in the colin; making a straight him from hand to tollbone.

the second of the second beautiful

Knees lifted

Unweight ball of feet and descend heels

COMPLETING THE POSE

Exhale as you bend the knees to the floor out back onto your heels and rest in Child Pole (101, 61)

LEARNING AT HOME: MODIFICATIONS

- . To increase the stretch in the legs work with the back of the heels braced against the wall and the bottoms of the heels firmly on the floor
- To learn the movement of the lower back relative to the position of the legs, practice Wall Push (pg 63) This will teach the inovement of the sitting bone as they lift and how to draw the spine into the body Knees are always lifted.
- Dog Pose Variation: Use Wall Push to learn the movement of the sitting bones and how to hold the hips level as you raise the extended leg. Practice the extension of the body from palms to tailbone

DOSHIC NOTES

- Stay longer in the pole to reduce I time
- Relieves stiffness in shoulder and tight him trings

GENEPAL PRECAUTIONS

- Those with a carrying angle and or hypere t inded arms
 will benefit from shortening the distance between the
 hands and fe t by 4-9 depending on your size. This relieves strain on the elbows.
- This pose is good for the heart and it ually safe for high blood prosure

Adho Mukha Svanasana Variation

DOWNWARD FACING DOG LEG EXTENDED

MOVING INTO THE POSE

- 1 From Downward Facing Dog inhale and shift the weight onto the right foot
- 2 Exhale, keeping the hips level, push through the back of the left leg (and heel) and raise it until there is a straight line from index finger to left heel.

HOLDING THE POSE

- Hold the pose 10-20 seconds to begin. Gradually increase the time as you strengthen the shoulders and arms
- 2 Exhale coming back into Dog Pose Repeat on the other side.

- Keep the pel s le el
- Lengthen and strenathen the extended lea

Sarvangasana I & II

HALF SHOULDERSTAND I & II

	VATA \	PITTA ↓	КАРНА 🔱
TIME	Moderate-Long hold	Short moderate hold no strain	long holds
BREATH	long smooth breath	Smooth easy breath	Normal
FOCUS	Stability and holding still	Comfort and lifting	Lifting and working the pose
MOVE	Lengthen the spine strengthen the legs – use wall for stability	Lengthen spine and legs use wall for ease	Open chest, extend the torso, and strengthen and lengthen leas



3 Take one leg off the wall and straighten it at an angle, as shown. Take the other leg off the wall and balance. Breathe

Estend through feet

MOVING INTO THE POSE

Practice Neck Stretch, pg 57, to prepare the neck Use 2-4 folded blankets to create space for the neck Io begin fold and stack the blankets so that they will fit evenly under the hips, torso, shoulders and upper arms. Make the sharp edge of the blankets on the side used for the shoulders. Lying on the blankets move the shoulders down from the ear- (and two mehes down from the edge of the blankets) and together inderneath the back. Lengthen the

Sarvangasana I

Pace the blankets at the wall the en the Hankets with legs and the wall and sitting the wall and sitting the feet and your times until the feet and the time. It is a like the wall the feet that the time wall the time.

the wall to lift the hips up until they are vertically in-line with the shoulders.

2 Interlock the hands behind you, straightening the arms. Bring the upper arms as close together as possible pulling the shoulders underneath you. Press the elbows into the floor and place the hands on the back for support. Hips sit into your hands. Lengthen the neck.



Eliow do e together and on blanket

Sarvangasana II

place the blankets one arm's length from the wall Rend the knees feet close to the lutter. Tress rm and hands into the floor Roll the fidy up in any the feet over the head and onto the wall or can behind you

a interfack the hands behind you, straightening the anns Bring the arms as close logether as possible prining the shoulders underneath you Press the elbow into the floor and place the hands on the upper hak to apport Straighten your spine

1 Take one leg off the wall and then the other Krep $\mathfrak{Z}_{ ext{the legs}}$ straight, balance and breathe

HOLDING THE POSE 1811

Press the hands into the back, lifting the spine up into the body and opening the chest. Hold the posture breathing comfortably for 1-2 minutes to begin Gradually merease the time

COMPLETING THE POSE

Pend the knees toward the early Straighten the arm placing the hands on the floor behind you the the irm for support a year lowly unroll the spine vertebras by vertebras back to the ground. You may lift the chin but do not lift the held or houlder off the floor a gou come down. Slide off the blanket into the floor and ret

DOSHIC NOTES

Excellent for Eapha practice although excess veight could be difficult Counter high Pitti unles held to long Excellent for Vato

GENERAL PRECAUTIONS

- · If you have glancoma or unmedicated high blood pressure denot practice this posture
- · Practice 2 hours after eating
- · If you experience any pressure in the eyes, ears, head neck, or breathing come down and consult an e perienced teacher

STREET STREET



- · Spine is straight from shoulders to buttocks
- · Chest comes toward the chin
- · Neck is soft
- · Eyes, neck, face stay relaxed
- · Stay on the tops of shoulders
- · Lift the inner thighs
- · Extend the legs through balls of feet



Sarvangasana III

FULL SHOULDERSTAND

	VATA 111	PITTA 👃	KAPHA 🔱
TIME	A de ote L a hold	She toods no stain	long holds
BREATH	long s och buen	Snorth emy breath	Normal
Figure US	Halang still and steb	Com on and stadness	Lifting, working the pole
NOVE	Leigh in and litispin and legs	Lengther the spine and legs	Open chest, extend the torso and l

MOVING INTO THE POSE

Before you begin practice Neck Stretch pg 57. Use 2-4 folded blankets as in Shoulderstand L and IL pgs 102-103.

The on the folded blankets with the neck and head on the floor. The shoulders are 2 inches in from the edge of the blankets—shoulder blades tucked under Elbows are beside the body and the neck is relixed.

2 Bend the knees press the palms against the fle or and roll the body up bringing the feet over the head and onto the floor behind you

Interlock the hands behind you.

strughtening the arms. Bring the arms as close together as possible pulling the shoulders underteath you. Press the ellows into the floor and place the hands on the upper back. Straighten the legs up to the colons, pashing through the heels, thighs reliable and rd.

4 Fres the ellow into the floor is you lift the torse and light noward Relay the neck and need open the

HOLDING THE POSE

Thends into the next left for spine and more the

2 Separate the lage of apart extend the inner legal upward. Well that extension as you bring.

3 Hold the posture breathing comfortably for 1 minutes to begin. Gradually stay in the pose longer as is appropriate for your dosha



- · No pressure on the head
- · Press your hands into your back to lift the spine
- · Chest comes toward the chin
- · Draw the tailbone in and up
- · Lift the inner thighs
- · Extend through the balls of the feet

Company of the last E. Comp. المحدد الأسها Eyes n & form Dere used Wall = 1 Fosors o la sa duca o ...

COMPLETING THE POSE

tend the kine former the action mention of the former tend of the former of the for

LEARNING AT HOME MODIFICATIONS

- If you be even having trouble with the it moved and a part of the it is a condermal and a part
- Use mend there or benear to be reallier with any and a to allow concernion and a second concernion and a second concernion and a second concernion and a second concernion.

DOSHIC NOTES

Further the ideal and pourities the british threat and lungs of egulates taken a Vapus and Kapha in the region of the sheet. All a Country high three unest belo looking in Strong de Kapha. Even weight con make this peric unests tool is explain for Kapha.

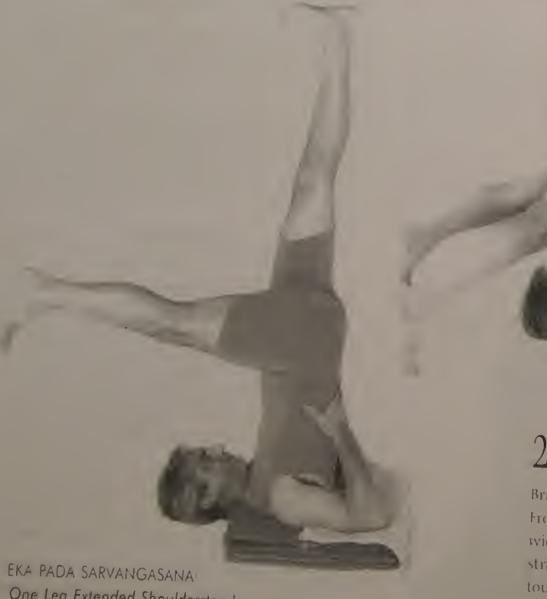
GENERAL PRECAUTIONS

- If you have glauround or unevaluated by his back pressure do not provide this position. With an able of pressure multipated high blood pressure or hard problems, consult your physical and page to about
- · Practice this task 2 hours or more after name
- If you expressive and pressure in the eyes hard found nick or breathing come down and model an exprerenced forcher.

Three Sarvangasana Variations

THREE FULL SHOULDERSTAND VARIATIONS

	VATA 👢	PITTA T or 1	VAD
TIME	Mid at ling hill	hart halds - without tron	KAPHA 🔱
BREATH	Lorg, so noth breath	Smooth east beath	Moderate land holds
FCCUS -	Holding till and stall	Comfort and stead ass	Normal
MOVE	Le athun and lift spin and leas	Support the for o, lengthen	Lifting, working the pose
		spine and legs	Open chest, extend the torso and legs



One Leg Extended Shoulderstand

Endobed Sarvangas in III the full shoulderstand position pg 104 the left of up and straight. Exhale extending through the back of the new less and heel as you bring it down to touch the floor or a chair in the fellowing the best hitting the spine, moving the sitting bones to the continue Breathe one hold 20 or more seconds, Extend through the back of soull lags or your bring the right leg back up into Sarvangasana topical either side

) SUPTA KONASANA SARVANGASANA: 4 Open Angle Shoulderstand

Bring the legs into Halasana, pg 108 From Halasana spread the legs as wide apart as possible. Keep the legs. straight and the tops of the toes touching the floor Keep the spine and sitting bones lifting and the chest as open as possible. Breathe and hold 20 or more seconds. Bring the legs back into Halasana and return to Shoulderstand.

· Modification. Use a bench or chair so you can work with the feet



3 SETU BANDHA SARVANGASANA: Bridge Pose from Shoulderstand

with the spine lifted and the palms firmly on the back, scissor the right leg backward and the left forward. Begin arching the upper back by moving the spine up and into the body, opening the chest Hold the lower back strongly in Neutral (tailbone lifting) as you stretch the right thigh, bend the right knee and reach the toes toward the floor. Arch the spine up into the body as the leg comes down. Hold the tailbone up and bring the left foot to the floor. Hold for 30-60 seconds to begin.

To return to shoulderstand strengthen the left leg and lift the spine into the body. Open the chest and lift the right leg straight up. Lift the tailbone and push up onto the ball of the left foot. At the same time, shift the hips up above the shoulders. Adjust the arms and shoulders and lift and straighten the torso and legs. Repeat alternate side.



Niralamba Sarvangasana Unsupported Shaulderstand Variation



Halasana

PLOW POSE

	VATA \	PITTA ↓	КАРНА 👃
TIME	M de at to long holds	Short to moderate holds no strain	Short holds
BREATH	long easy b eath	Easy breath	Normal
FOCUS	H-lding still and stable	Comfort and steadiness	Lifting, working the pose
MOVE	Lengthen the spine strengthen the legs, use the wall for stability	lengthen the spine and legs, use wall for ease of practice	Lift the chest, extend the torso up and the legs down

MOVING INTO THE POSE

OR . YEAR TON PRINT THE

Before you begin practice Neck Stretch, pg 57. Use 2-4 folded blankets as in Shoulderstand Land IL pgs. 102–103.

1 he on the folded blankets with the neck and head on the floor. The shoulders are 2 mehes from the edge of the blankets—shoulder blades tucked under Elbows are beside the body and the neck is relaxed. Bend the knees press the palms into the floor, and roll the body up bringing the feet over the head and onto the floor behind you.

2 Interlock the hands belind your back, straightening to carms. Bring the arms as close together as possible and pull the shoulders underneath you. Press the cloows into the floor and place the hands on the upper back.

HOLDING THE POSE

With every inhalation focus on grounding. With each exhalation focus on the Important Actions. Breathe comfortably in Halasana for 30-60 seconds to begin

- · Keep the elbows close together
- Press the hands into the back, lifting the spine
- · Press the sitting bones up
- · Strengthen the legs
- · Chest open and toward the chin



COMPLETING THE POSE

place your arms on the floor with the hands pressing down. Bend the knees Using the arms and hands for support slowly unroll the spine, vertebrae by vertebrae, until your back and feet rest on the floor. As you roll down, the head and shoulders must stay on the floor. Keep your legs lengthened as much as you can

DOSHIC NOTES

Nourishes the brain throat and lungs

Lata Remain still in the pose for extended periods

Pitta Counters high Pitta (unless held too long)

Kapha Excess weight could make this pose difficult to do safely but it is good for Kapha

LEARNING AT HOME MODIFICATIONS

- · Use a belt or tie to hold the elbow firmly in place
- Use a metal chair bench or block to apport the lips and lee into shown)
- Iry working with your arms stretched over your he are sould at the floor.



GENERAL PRECAUTIONS

- If you have glascorial continuous and some some some this posture With an Invariance of the sound of the so
- · fidel settles pare at the time later the comme
- If you feet pressure in the event was most made as the event and a series.

Depada Pidam

BRIDGE POSE

VATA 1

PITTA J

КАРНА 11

TIME	N' - rot to love holds	Moderate holds	Long holds with repetitions
B EATH	Eve show or Upoyi	ling easy b eath	Normal or Upayi
FOLUS	stringth siln is ground	Ground Ightness, ease	Strength, bft
MOVE	Draw the spine into body and hold	Internal lift and holding without strain	Lift the spine and strengthen the legs

MOVING INTO THE POSE

I lie on the back with the knees bent, feet close to the buttocks and hip distance apart. Turn the toes in slightly with the knees directly over the feet.

3 Strengthen the feet and legs and lift the tailbone and hips up until you rest on the tops of the shoulders. Keep the lower back in Neutral



2 tengthen the neck and tuck to a shoulders under so the lander blodes are flat on the land stretch the arms down become with the palms pre-sing for that e and center the land of the floor.

HOLDING THE POSE

1 focus on opening the chest and keeping the knees over the heels with each inhalation. Relax the neck, head, and face.

2 Exhale as you lift the spine up into the body, arching the upper back. See Important Actions Hold 20-30 seconds to begin.

Gradually increase to 2 minutes

COMPLETING THE POSE

Inhale and slowly roll the spine down, placing each vertebrae on the floor one at a time. Remember the tailbone is always the highest point both in the posture and as you unroll the spine. Breathe and relax

- Press the feet, arms and shoulders down to lift the spine up into the body, orching the upper back
- Keep the face and throat relaxed
- · Lift the upper back
- Tailbone is highest point, always lifting

LEARNING AT HOME. MODIFICATIONS

Another way to practice this pose, especially good for pitta and kapha or very provoked Vata is to more up into the Bridge and back to the floor as you breathe lift the tailbone and hips up into Bridge with every exhalation. Return to the floor with every inhalation this practice is a continuous marriage of measured movement and breath



GENERAL PECAUTIONS

- For hatch or each problems, an arrive and only as a read the red only completely allow the remains a character with a large that kets under strainfiers, back, and block training to be a large to read to the firm and the tensor or planting to pure to read that the throught.
- · The select describes and other considers from our time.

 Of the wind reservance to the consider process at 7

Preparation for Sirsasana

PREPARATION FOR HEADSTAND

VATA LLL

PITTA 1

КАРНА

THAE	Moderate holds with repetition	Shart halds	Long halds with repetitions
BREATH	Smooth or Ujjayi	Easy, full breath	Normal or Ujjayi
FOCUS	Holding strong and Jable	Stability and extension	Warking, lifting, extending
MOVE	Hold shoulders and torso up	Lift shoulders, lengthen spine	Lift the shoulders and torso



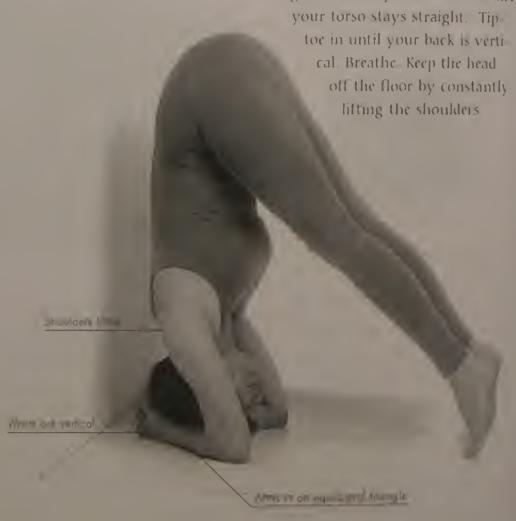


O Push the forearms against the 4 floor and straighten the legs, lifting the hips upward. Stay up on the toes and continue pushing away from the floor lengthening your torso until your arms, shoulders, and torso are a straight

) Hold the length in your torso \mathfrak{Z} as you tiptoe your straight legs in toward your hands. Be sure your torso stays straight. Tiptoe in until your back is vertical. Breathe Keep the head

MOVING INTO THE POSE

With your hands and knees on a mat place your forearms on the floor Interlock your imgers and make an equilateral triangle from your elbows to your interlocked fingers. Move the muscles it your lower arm toward the I whe of the triangle so you rest cearely on the bones. Hir elbows reunder the shoulder joints—not water It is important to keep the week vertical and pinned to the the veight is evenly distributol between the worsts and the forcering the white knuckles use the worlder The shoulder must always lift up and away from the



HOLDING THE POSE

1 Hold the shoulders and torso up as you lengthen the neck just enough to touch the top of the head to the floor for one second

2 Exhale as you lift the head and shoulders up away from the floor Extend the spine up from shoulders to tailbone

3 Repeat #1 and #2 to build strength and expersion the shoulders and arms. Never put any weight on the head

DOSHIC MOTES

poster man even week danks poster must report as to built shreath builted for printing room these

IMPORTANT ACTIONS

- · Lengthen the torso
- Lift the sitting borres to ceiling
- · Chest remains open
- · Legs os straight as possible
- · Head stays up of fool
- . Keep lifting the should sur-

COMPLETING THE POSE

hold the non-Lettip on tip'r livered and be continued and the distribution to the livered and the livered and

LEAPNING AT HOME MODIFICATIONS

The upper arms can be halfed to hold the southern but the should not become about

GENERAL PRECALTIONS

Not good by here black present that you are plant

Adho Mukha Vrksasana

HANDSTAND

VATA	1	0	1
------	---	---	---

PITTA T or 1

КАРНА	1	1	1
	V	4	1

1111	long noble of wall	Medical relation sharp	long ods with real and
LEENTH	No diam	Eo y Erroti	Normal
FOCUS	Sheng note held to sh	Later ss and lift	Strong, full length exert as
1.4O\E	Stre-other arms. Lit standing	She ghen ains lift shoulders and torso lise wall for ease	Strengthen ar s, I to showlers and torso push upward to balane

MOVING INTO THE POSE

1 On the hands and knees place the hands under the shoulders (alout one root from the wall), and spread the fingers. The elbows must remain straight Straighten the legs and lengthen the arms, shoulders and torso as in Do₅ Pose (pg. 100).



2 into the chest. The left leg is straight and talked on. Quickly pick up with the right leg thought up of the right leg thought up to the right leg ap to teach the milk the milk the milk the one vertall as you quickly the straight left on the woll

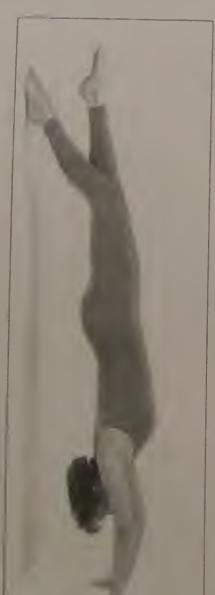
HOLDING THE POSE

With every inhalation strengthen the arms and check your foundation Points

2 With every exhalation extend the entire body upward. Move the upper spine into the body

opening the chest as you keep the low back in 'neutral', (see Important Actions). Extend through the arches and balls of the feet

3 Holding the vertical alignment of the body, bend the right knee and put the toes on the wall for balance as you take the left off the wall and straighten it. Take the right leg off the wall and balance.



COMPLETING THE POSE

On an exhalation, bend at the hips to bring the left leg straight down to the floor quickly followed by the right. Bend the knees and sit in Basic Virasana, pg 142

LEAPNING AT HOME MODIFICATIONS he begon provided becomes no because the right feebands and then 'orcefully structures pushing year up. As your raths to quality pooling you upword, the man shall against the left by hover the Print as 2 years were the on count and the total and the group are back shown Report to combbe experience of morning intellie pale GENERAL PRECAUTIONS Then with were, there is dentily problems thought were carefully after corotaling a proposity and an experience. tracker APO TANT ACTIONS · Army bad will be proper PART OF STREET STREET · PUD to sill in the cloudses. · James Squires hand both · Talker book · Brand Family 194 wire lays mt 65 · Some Hing House, was come absorber to THE RESERVE OF THE PARTY. STREET, SQUARE OF

Pincha Mayurasana

ARM STAND

	VATA 🔱	PITTA 1	KAPHA
TIME	Long holds at will	She fer holds	Long helds with resistance
BREATH	mooth even brath	Eusy smooth bre 1th	No nal
FOCUS	Strength, stability	Lightne's, lift, breath	Strong lifting
MOVE	Strengthen arms, extend torso up open chest balance	Strengthen and extend all parts up balance	Strengthen arms, lift st oulder torso, extend upward

MOVING INTO THE POSE

1 from hands and knees, place the hands wrists, and torearms parallel with each other on the floor. Spread the thumb and fingers wide braced against the wall or a block. Move the flesh of the forearm inward so your weight rests firmly on the forearm bones. Keep the elbows and shoulders vertical.

Inhale, step the right foot forward (knee bent) under the chest. The left leg is straight and behind you Remember, the head never touches the floor

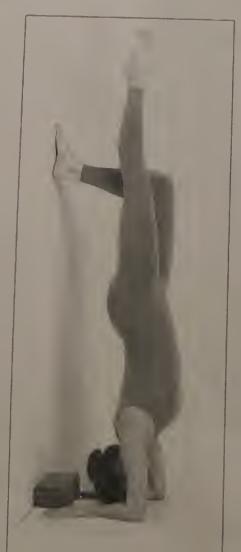


3 Exhalc as you quickly push up with the left leg land from a litely kick the straight right leg up to touch the wall. The tor o becomes vertical as you quickly the left leg up to touch the right on the wall.

HOLDING THE POSE

1 With the feet together, stretch the legs and man thinghs straight up. Move the upper spine into the body opening the chest on the inhalation

2 Extend the shoulders, torso, legs and feet upware on every exhalation. Remain in the pose as is appropriate for your dosha



COMPLETING THE POSE

On an exhalation, bring the left leg straight down to the floor quickly followed by the right. Bend the knees and sit on the heels in Basic Virasana Pose 111 Sreso pie ams

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POSE

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We ghit rests on

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LEARNING AT HOME MODIFICATIONS

- A.M. RIVID Theoret and I. I. I. Inner W. Frienne Alke or poster trinicolline or the inverte triple I to a liver to ellow or arm in frequential to the Italian 112 continues a direction, the arm
- Pulled block or a third in the longit of vour foreirm to brace our bands a unit. The will help you septher to be from additionable.





GENERAL PRECAUTIONS

These with elbow or about or problems should a court an experienced to a her and a poyon or a

- Terror er no nem
- · Sp e slina
- Extend the g
- Prest the force and with

Pincha Mayurasana

ARM STAND

VATA 11

PITTA 11

КАРНА +++

TIME	Ling halds of worl	Shorter holds	Long holds with intellitions
RR= TH	Six Vices in breath	Easy smooth breath	Normal
FOCUS	Strength slability	Lightness lift, breath	Strang lifting
	Strengt en a ris, extend torso up	Strengthen and extend all parts up, balance	Strengthen arms, lift shoulders and torso, extend upward

MOVING INTO THE POSE

1 From hands and knees, place the hands, wrists, and forearms parallel with each other on the floor, spread the thumb and fingers wide braced against the wall or a block. Move the flesh of the forearm inward so your weight rests furnly on the forearm bones. Keep the elbows and shoulders vertical

2 Inhale step the right foot forward (knee bent) under the chest. The left leg is straight and behind you. Remember, the head never touches the floor

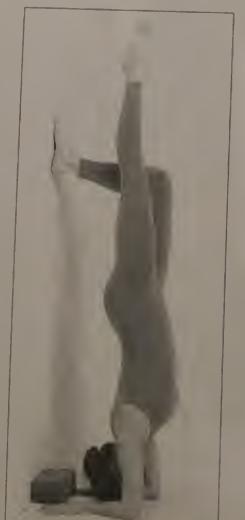


3 to leave you quick push up with the left to the traightening the left leg) and the left leg to touch the limit becomes vertical as you quickly to the left leg that the left leg the wall

HOLDING THE POSE

With the feet together, stretch the legs and inner thinghs straight up. Move the upper spine into the body opening the chest on the inhalation

2 Extend the shoulders, torso, legs and feet upware on every exhalation. Remain in the pose as is appropriate for your dosha



COMPLETING THE POSE

On an exhalation bring the left leg straight down to the floor quickly followed by the right. Bend the knees and sit on the hiels in Basic Virasana Posc

LEARNING AT HOME MODIFICATIONS

- ARMS VA LATIO : The variation may be start for become: Work in a corner Make an equiliteral triangle of the arms with a straight line from finger to elbow (see arm in Preparation for Headstand political Continue as also e using the earm
- PROPS Use a block or a thick book the limith of your forearms to bruce your hands again to This will help you keep the hands from sliding together.





GENERAL PRECAUTIONS

Those with elb wor should reproduce should easily an experienced teacher and a physical in

- · Spine s litting
- Extend through the many larger and feet
- Press the hands and hand
 to the face.

Sirsasana

HEADSTAND

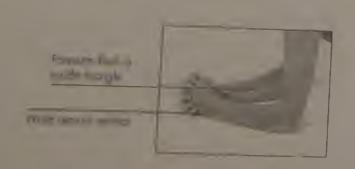
	VATA + + +	PITTA 111	KAPHA III
TIME	Moderale hold	Shorter halds no strain	
BREATH	Smooth and full		long holds with repetitions
FOCUS		Eusy tull breath	Smooth or Ullayi
1101-	Stable and still balanced	L ghtness and lift	Strong extension, balance
MOVE	Strengthen arms, lift shoulder torso and legs wall is helpful	Strengthen aims extend shoulders and talso up, balance, wall is helpful	Strengthen arms, lift shoulders, for and legs as much as possible



1 Use the wall or a corner until you are stable. See Preparation for Headstand pg 112 Interlock the fingers and make an equilateral triangle so there is a straight line from fingers to elbows. Move the flesh of the forearm to the center of the triangle and rest firmly on the bones of the forearms. The elbows are under the shoulder joints—not wider keep the wrists vertically primed to the floor and distribute the weight between the wrists and forearms

Inhale and push the forearms and wrists against the 4 floor Exhale and tiptoe the straight legs in toward you. as far as possible until the upper body is vertical. The shoulders keep hiting

Place your head (halfway between the crown and forehe d) onto the floor with the back of the head touching the hands but not pressing them open. Inhale



TWO WAYS TO MOVE INTO THE POSE

Bent knees: Exhale, bend the knees and swing the legs gently up over the hips and shoulders. Inhale Balance with the knees bent before straightening the legs Exhale and straighten the legs slowly. Beginners keep touching the wall as you straighten the legs one at a time up the wall Find your balance in the pose.



Straight legs:

Exhale, walking in as far as possible so that the torso is vertical. Shift the weight toward the back body and push through the straight legs and heels to raise the legs straight up to verti



HOLDING THE POSE

1 separate the leg 6. Exhibe and extend the inner legs upward Hold that extension as you close the legs together.

2 Inhale and keep the majority of your weight evenly distributed petweer the wrists forearms and elbows With each exhalition lift the shoulders torso, lower back and legs Hold for 30-60 seconds to begin

COMPLETING THE POSE

As you exhale, lower the legs back the same way you lifted them. Keep the shoulders and back lifted as you bring the legs down. Sit back on the heels into Child's Pose (pg 61) to rest

Note: The Shoulderstand will soften the energy created in headstand and should follow it

IMPORTANT ACTIONS

- Keep wrists vertically pinned to the floor
- Ears and eyes are level with each other
- · Keep the bottom ribs pulled in
- · Open the armpits and chest
- · Low back remains in 'Neutral'
- · Inner legs are lifting
- · Push up through balls of feet

GENERAL PRECAUTIONS

- Practice 2 hours or more after cating
- Not good for high blood pressure, heart problems or eye problems
- * If you feel pressure in the neck, eyes or head, stop and talk with a teacher
- Practice this pose after you are proficient in Shoulderstand and Preparation for Headstand

DOSHIC NOTES

Right Fredlent for

movering Explained

body world to the notion

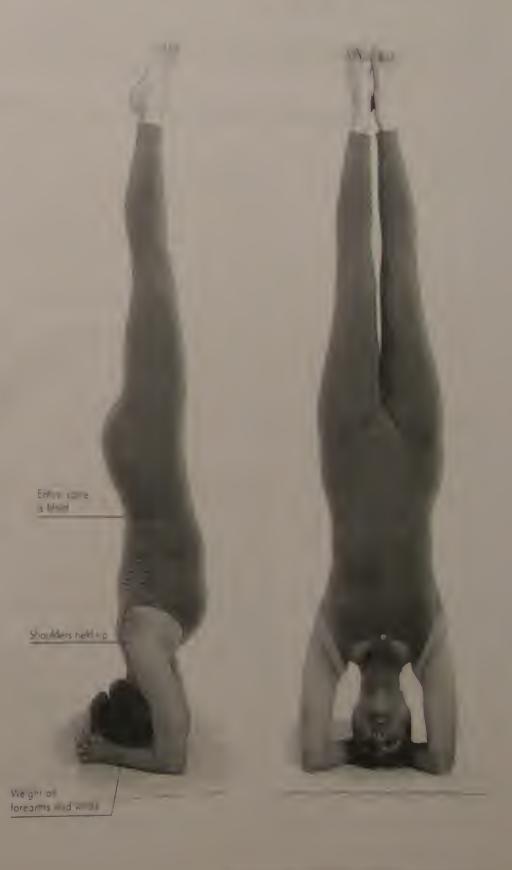
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Preparation for the for
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LEARNING AT HOME MODIFICATIONS

- Uninner hould practic Preparation to Item 1 and for 1 a month to 1. Une the wall or corner with hand about 6 from the wall of confect can back.
- PROP. The upper irm con bribelted (not always) to fold the elbow points in



THE REAL PROPERTY.

Two Sirsasana Variations

TWO HEADSTAND VARIATIONS

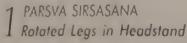
VATA 111

PITTA 111

КАРНА 111

	V V V	I summed make	Line helds with righter
114-	Make (old)	1	Any bursts
EWIATH	Store and 60	f 16 t 11	Any On an
FOCU	Grandel (at two	Landam med th	Strong ext nilon, Lalai e
V V8	United the Land of the second	the great desard programmer of the ghlorouth t	Maximum lift of shoulder, che t. to lbone, and legs

Note: Remain in Sirsasana for 5 minutes before practicing variations.



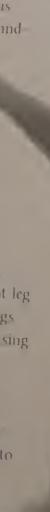
Hold your torso vertical as you rotate your spine hips and legs to the right— a little more with every exhalation. As you inhale hold your rotation, and focus your attention on balance and grounding. When you can no longer rotate, hold for 20 seconds (to begin). Inhale and return to center. Establish Headstand before repeating on the other side.

2 PARIVRTTAIKA PADA SIRSASANA: Rotated Open Legs in Headstand

Holding the spine erect in Susasana takinle and seissor open the legs, right leg forward and left leg back. Keep the legs straight and evenly open inhale focusing on holdin, your foundation (arms, shoulders wrists etc.). Exhale as you rotate your hips and straight opened legs to the right. Hold for 5 to 20 seconds to begin. Inhale and rotate back to tenter. Exhale as you close your legs back into headstand. Establish Head stand before repeating on the other side.

GENERAL PRECAUTIONS

Those with spinal disc problems should avoid these positions



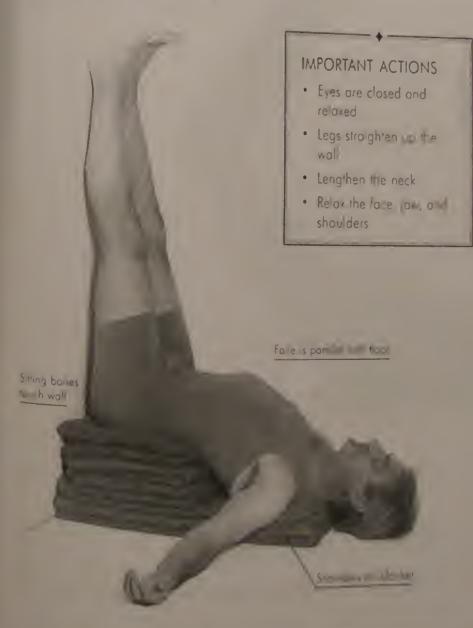


Viparita Karani SPECIAL INVERSION

	VATA I I I		
	VATA ↓↓↓	PITTA 1	KAPHA 👃
TIME		lany taking	Moderate of sert belong times
B EATH		Philip of the	Manual related
FOCUS	Stillness and inner qual	Emprehasion	XA HL. COLE
MOVE	Hold strong I gs, rehar upper tody	Pago and rear upon by	No. 10 and 10 an

MOVING INTO THE POSE

the wall to support your hips. Place two other blankets in front of those to support your shoulders. Sit sideway, on the edge of the blankets with the sitting bones on the wall. The your hands to roll yourself onto your back, on the blankets. Your sitting bones should touch the wall. Straighten your legs vertically up the wall. Relax your upper body.



HOLDING THE POSE

The rm reconditable out to the ide or o crite dop lim in Charles your eye, breathe, and reconnipletely

COMPLETING THE POSE

Bend voir knee and pill voir to against the will to hid the limit awar from the wall. Then turn on to the right side and use your aims to pill veur elf up to sitting.

LEARNING AT HOME MODIFICATIONS

Place a small out nock roll under some need of your lave and reclustration. Using fewer blacks to reclusive may also cover your needs.

GENERAL PRECAUTIONS

- Practice Inversions on an order shows
 Nours or many other college.
- This pair is continued and as an all inversions for planema and after our listed is and during maken.
- Otok with a preserved sopes pearing this pass if we have anomirolog his perturned.

EN BACKBENDS C3

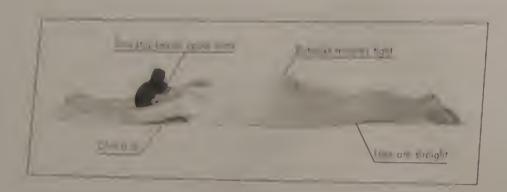


PATRICIA WALDEN IN PADANGUSTHATANA DHANUAS MA

Back Vinyasa

MOVEMENT SERIES FOR THE BACK

	VATA ↓	PITTA 🔱	KAPHA 🔱
10.18	Facts 1	Record as as amfortable	More r petitions
BFAIH	Sta dinate out	Evan and show or Ujjayi	Long smooth breath or Ullayi
OCI	Sahe gar dig lagten brain	Mare at the breathe	Lengthening to lift
MUNE	Sin der den in the back of knees	Lits on exhalations b trocks tight	Maximum lift and extension

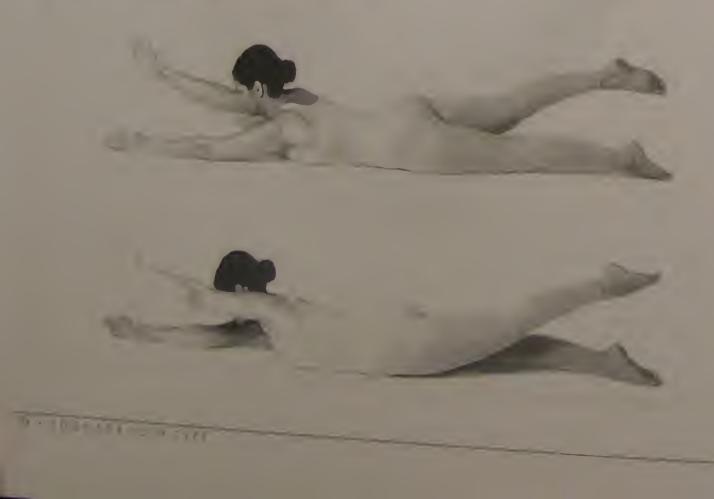


BASIC POSITION & BREATH

Defice down on the floor with the legs together and the tops of the feet on the floor Tighten the buttocks and the backs of the legs. Stretch the irms to ward along the foor lengthening from the shoulders out trrough the tingers. Note. The exhalation is for the most difficult work the litting. The inhalation is used for receiving Pranic energy—use during the more passive movements (as when lowering)

IMPORTANT ACTIONS

- · Lift from the back of the knee
- · Hold Neutral and keep the tailbone pressing down
- · Open the chest os you lift
- · Shoulders are back and down
- · Arms and back of neck are lengthened
- · Coordinate the movement with the breath so they take the same amount of time





MOVEMENT AND BREATH

1 Exhalc as you lift your right side arm head shoulder leg and foot up, keep your arms and legs straight and extended the lical always remains beside the moving arm. Slow your move ment so you move for the length of each breath.

- 2 Inhale as you slowly lower your right side to the floor.
- 3 Exhale as you slowly litt your left side (arm, head and leg)

- 4 male is you shall have the
- 5 Exhale as you shown but the
- 6 inhale as year shorter lower too
- 7 Exhale as your soully life the left arm and right legs
- 8 Inhale as you should force the

9 Exhalt or two slowly fill confidence in a few first first

COMPLETING THE POSE

Time terms head for the trade and states verification or more into Child's Price Sitting on Your Section (4)

Niralamba Bhujangasana I, II & III

UNSUPPORTED COBRA VARIATIONS I, II & III

VATA T or 1

PITTA 1

КАРНА 1

TIME	Sharled	At lerate he ds ino strain	Long holds with repetitions
BREATH	Evn sew booth v U y	Since the even be of or Ullayi	Normal ar Ujjayi
FICIS	Halung still and strives	Light I fing and smooth b eath	Strengthening and working the pase
HIVE	Hold ground a La lit pper torso	Grow upward from strong loundation	Maximum grounding and lilt



Unsupported Cobra Variation I - Arms Back



Unsupported Cobra Voriation II - Pressing the Head Into the Hands



U Apported Cobra Voriation 11 - No Weight on the Honds

MOVING INTO THE POSE

Lie face down on the floor with the legs together. Begin with the forehead on the floor and the hands in position I, II, or III lighten the buttocks and leg muscles, pressing the tops of the feet onto the floor Lift the face, draw the shoulders back, lift the head and shoulders.

HOLDING THE POSE

1 For III, keep the elbows bent close to the body. There is never any weight on the hands in this variation. Breathe

With every inhalation focus on the foundation points on photo. On every exhalation strengthen the Important Actions list. Hold for 20-30 seconds to begin Gradually increase the time

COMPLETING THE POSE

Slowly unroll the spine down, lengthening the front body forward. Relax. Practice these three back strengthening Cobra variations for one month before continuing on to more difficult backbending.

- Tailbone presses down
- Extend spine upward arching upper back
- · Open the chest
- · Chin held in

Salabhasana I, II & III

LOCUST VARIATIONS I, II & III

	VATA T OI ↓	PITTA T or L	KAPHA II
TIME	Short hold	the fold ment and mind	Long body to repetitive
BREATH	Even, slow breath or light U juyi	Thuch, existent or Hay	Nomed in Usey
rocus	Core strength and still and	trong landa -a, eury la	fr r - f)
MOVE	Ground, extend up and hold	East glup on the extralation	Max number of and streets

MOVING INTO THE POSE

1 The lace down on the floor with the legs and feet together lorehead touching the floor Place arms in position 1. II, or III. As you inhale, tighten the buttocks and legs and press the tailbone toward the floor keep the legs and feet touching.

2 on the exhalation. Locust I lifts the face draws the shoulders back, and lifts the head, arms, shoulders, and legs up focust II lifts the legs up by lifting from the back of the knees. Locust III. Lift the front thighs up off the floor.

HOLDING THE POSE

On every inhalation receive the breath. On every exhalation, tighten the buttocks even more and extend legs out through the feet. Hold this position for 20-30 seconds to begin.

COMPLETING THE POSE

As you exhale, lengthen along the floor to come down. Relax



Locust Variation 1 Fully Extended and Lifted Arms and Legs



BOURSDEED BOOK

Locust Variation III Legs Only Lift - Bent Knies

GENERAL PRECAUTIONS

If there is existing back pain consult a physician or yoga therapist

Makarasana

LOCUST VARIATION

VATA T of 1

PITTA T or 1

КАРНА 1

14/1	No Joseph Hald	Sound to irond in the hold in a strain	Long holds with repetition
MEATH	So in so with alternation Union	Ex ism the bratt or light Ullay	Any breath
FOCUS	Hele I to and busing only	Brain and hybin s	Strengthening and lifting
NONE	far i and had soul go mit a	Light itting from strong foundation	Maximum lift and extension

MOVING INTO THE POSE

I had are interlocked behind the head. As you inhale tighten the buttocks and leg muscles

2 On the exhaustion draw the shoulders and elbows back and lift the lie id elbows shoulders and straight legs up. Keep the elbows wide and push the head against the heads to strengthen the back of the neck.

HOLDING THE POSE

 1^{-B} cathe and hold. On each inhalation focus on the four detical points

2 On every exhalation focus on the Important Actions list—keep the head and feet at the same height. Hold this position for 20-30 seconds to begin

COMPLETING THE POSE

On an exhale unroll the front body down to the floor as you lower the legs. Relax

LEARNING AT HOME: MODIFICATIONS

Another way to practice this pose is with the knees bent, lifting the thighs as in Locust Variation III, page 127. Make sure that the tailbone is always pressing down and that the buttocks muscles remain tight while bending the legs.

GENERAL PRECAUTIONS

If there is existing back pain, consult a physician and yoga therapist before working this pose

- Tailbone is always moving down
- · Backs of the knees lift
- Shoulders move back and down
- · Chest is open



Dhanurasana

BOW POSE

	VATA 1	PITTA T or L	KADHA 1 I I
TIME	hort hold		KAPHA ↓↓↓
EATH	Smooth, even breath or thin	Em a substant o Marilla ,	
FOCUS	Strong quiet holding	Equation for the gland :	N-male (199)
MOVE	Hold Neutral Spine, In the last		Class do la
		Lift light and open the	Simplem the liquided 18 open

WOVING INTO THE POSE

1 Lie face down with the legs together and tuilbone pressed down. Continuously hold tightened buttocks muscles as you inhale, bend both knees and take hold of the ankles with your hands, seeping the arms straight. Keep the legs together.



2 On the exhalation lift the feet to ward the ceiling. If you try to straighten your knees as you lift your thighs chest and back will move up ward. Remember, keep the buttocks strong knees 4-6 apart, and press tail-bone down to hold 'Neutral'

HOLDING THE POSE

1 Breathe and hold. On each inhabition remember your alignment.

2 On every exhalation lift the spine and legs upward. Hold 10-30 seconds to begin

COMPLETING THE POSE

Vivou exhale release the ankles and bring the body down to the floor. Turn the ligad to the side and relax

IMPOPTANT ACTIONS

- ne bo k to own
- · To harma
- Fot a eth telling
- Shoulder pull book and disw

LEARNING AT HOME MODIFICATIONS

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GENERAL PECALITIONS

Wyote repercent and market according to the latest terms and restrict terms to be present the latest terms and terms.

Bhujangasana

FULL COBRA POSE

VATA 1

PITTA T or \$

карна 111

TIME	Short Holds	Ear holds and reputitions	Long holding with repetitions
BPEATH	long on the branch or Upon	Smooth even by oth or U jayi	Long, smooth, even, or Ullayi
FOLUS	Loesting a distless	Spine rising on breath	Strengthening and working
MOVE	Straig legs strong litt even beam	Strang grounding, easy lift	Maximum grounding, lift and extension

MOVING INTO THE POSE

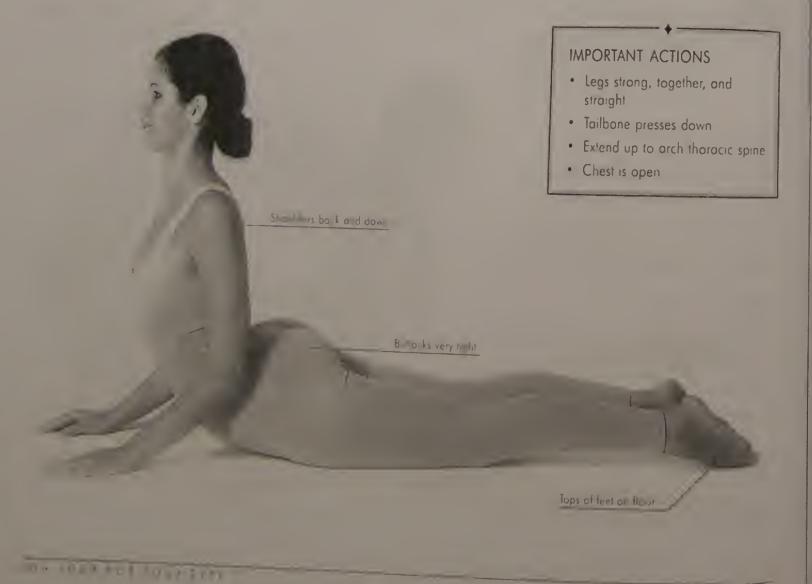
1 he face down with the legs together tops of the feet on the floor. The forehead is on the floor with the hands under the shoulders (fingers facing forward) and the elbows close to the body. As you mhale tighten the buttocks and legs, and press the tailbone down.

2 As you exhite draw your shoulders back and lift your upper body as it you are standing on your tailbone. Keep the legs and buttocks strong at all times. Arms stay close to the body

HOLDING THE POSE

1 Breathe and hold the pose On each inhalation strengthen the buttocks and legs.

2 On each exhalation focus on the Important Actions list. Hold for 20-30 seconds to begin.



COMPLETING THE POSE

keep the buttocks tight and the lower back in neutral as you exhale and lower the front body forward and down to the floor lengthening the spine. Relax

LEARNING AT HOME. MODIFICATIONS

After a firm practice of this pose has been established, gradually move the hands back 2-6" toward the waist for a more advanced practice.

GENERAL PRECAUTIONS

- If there is existing back pain, consult a physician and vogatherapist
- Prepare the body with cobravariations I=III

Note. There should be no sensation of any kind in the lower back. If there is, come down immediately and redouble your efforts to press your tail-bine down and tighten your buttocks.



Urdhva Dhanurasana

UPWARD BOW POSE

	VATA ↑↑↑	PITTA ↑ or ↓	KAPHA 🔱
TIME	Short easy, gentle holds	Short easy holds with repetitions	long holds with repetitions
BREATH	Smooth even breath or Ullayi	Even easy breath	Normal breath
FOCUS	Strong g ound ng and holding still	Ease of action — quiet holding	Strengthening and opening
VIOVE	Maintain tight by trocks and strong	Strong egs and arms, lift and open	Strong legs and arms, maximum sp nal extension and lift

MOVING INTO THE POSE

The on your back with your knees slightly bent, feet pigeon toed hip distance apart and close to your buttocks. Bend the elbows and place palms under the shoulders hands firmly on floor, fingers spread and facing feet. As you inhale tighten the buttocks and hold the spine in neutral



2 On an exhalation lift the tailbone up, pushing evenly with the arms and legs until the arms are straight

HOLDING THE POSE

1 On each inhabition focus on the foundation points strengthen the legs, and hold the lower back in Neutral

2 Or every exhall tion focus on all linguistant Actions. Open the shoulders of chest, tighten the buttocks and extend tiles one upvard.

COMPLETING THE POSE

The the bend the mins and legs and the the their (mointain out to a you lower). Felix

LEARNING AT HOME: MODIFICATIONS

Work with Pelvic Tilts to increase low back awareness and strength. Work with Bridge, all Cobra variations. Makarasana, Locust variations, and Bow to prepare the back, legs, and arms for this pose.

- Roll outsides of knees up and in
- Lengthen arms and shoulders
- Lift armpits and chest forward
- Tailbone always lifts



Eka Pada Urdhva Dhanurasana

UPWARD BOW ONE LEG EXTENDED POSE

VATA 11

PITTA 11

КАРНА 111

MOVING INTO THE POSE

Exhale and come up into Urdhva Dhanurasana, pg 132 Inhale and ground the feet and hands firmly on the floor Bring the weight onto the right leg. Exhale as you bend the left leg bringing the knee up toward the chest. Inhale, Hold the hips level as you exhale and straighten the left leg.

HOLDING THE POSE

1 On each inhalation focus on the Foundation points. Strengthen the arms and tighten the buttocks.

2 On every exhalation focus on the Important Actions list.

COMPLETING THE POSE

Come back to Urdhva Dhanurasana by bending the left knee toward the chest and placing the foot on the floor. Keep the lower back in Neutral as you come down Repeat on the other side.

LEARNING AT HOME: MODIFICATIONS
See Urdhya Dhanurasana

GENERAL PRECAUTIONS

- This pose is not appropriate for high blood pressure, glaucoma, back or neck Pain, or Vata provocation
- * Remember to keep the buttocks strong and tailbone lifting
- * Prepare the body with other poses first

IMPORTANT ACTIONS

- Hands firmly on foor, fingers
 pread
- Poll the outs des of the standing leg knee up and in
- · Butto is muscle tight
- · Lengthen arms and shoulders
- Keep lifting the left hip to support the extended left leg
- · Hold hips level



AND SEE SHEET OF THE

Urdhva Dhanurasana

UPWARD BOW POSE

VATA 111

PITTA T or \$

КАРНА ↓↓↓

TIME	Short easy gettle holds	Shot easy holds with reputition	Long holds with repetition
BREATH	Signification breath or Uppayi	Even, easy breath	Normal breath
FO. US	Stog grounding and holding still	Ease of a Lon quiet holding	Strengthening and opening
MOVE	Montain tight butto iks and string ligs	Strong Las and arms, lift and open upper spine	Strong legs and arms, maximum spinal extension and lift

MOVING INTO THE POSE

I the on your back with your knees slightly bent feet pigeon-toed hip distance apart and close to your buttocks. Bend the clows and place palms under the shoulders, hands firmly on floor, fingers spread and facing feet. As you inhale tighten the buttocks and hold the spine in neutral.



 $2^{-\rm On}$ an exhalation lift the tailbone up, pushing evenly with the arms and legs until the arms are straight

HOLDING THE POSE

On each inhal tion facus on the form decrepoints strengthen the less and the the lower back in central

2 Concery exhibition to us on all limportant Actions open the shoulders and at at hiterathe buttook and extendation pure spix ad

COMP ETING THE POSE

As you crosse bend the arms and legs and bring the back down to the those or soute as a model source as you bearing aday.

LEARNING AT HOME: MODIFICATIONS

Work with Pelvic Tilts to increase low back awareness and strength. Work with Bridge, all Cobra variations, Makarasana, Locust variations, and Bow to prepare the back, legs, and arms for this pose.

IMPORTANT ACTIONS

- · Roll outsides of knees up and in
- · Lengthen orms and shoulders
- · Lift armpits and chest forward
- Tailbone always lifts



Eka Pada Urdhva Dhanurasana

UPWARD BOW ONE LEG EXTENDED POSE

VATA 1

PITTA 1

КАРНА 111

MOVING INTO THE POSE

Exhale and come up into Urdhva Dhanuras ma, pg 132 Inhale and ground the feet and hands firmly on the floor Bring the weight onto the right leg Exhale as you bend the left leg bringing the knee up toward the chest Inhale Hold the hips level as you exhale and straighten the left leg

HOLDING THE POSE

1 On each inhalation focus on the foundation Points Strengthen the arms and tighten the buttocks

On every exhalation focus on the Important 4 Actions list.

COMPLETING THE POSE

Come back to Urdhva Dhanurasana by bending the left knee toward the chest and placing the foot on the floor. Keep the lower back in Neutral as you come down Repeat on the other side.

LEARNING AT HOME. MODIFICATIONS See Urdhva Dhanurasana

GENERAL PRECAUTIONS

- * This pose is not appropriate for high blood pressure glaucoma back or neck Pain or Vata prevecation
- · Remember to key the betterks strong and talbone lift us
- · Prepare the body with other possistion.

IMPOPTANT ACTIONS

- · Had firmly o floor, from bolla
- · Politie outsides of the Fund to leg knee up and in
- · Butto ks mucle tight
- · Lengthen or and shoulders
- · Keep Iting the left hip to s poor the extended lett le
- · Hold hips level
- · Extend to rough the boll of the



BACABERSA A 1E

Eka Pada Rajakapotasana

PIGEON POSE STRETCH

	VATA 🕇	PITTA TT or \$\frac{1}{2}	KAPHA 🔱
TIME	Short in a lerate holds	Any holding time no strain	Moderate-long holds with repetition
BREATH	Slow even breath	Smooth, even breath	Normal
FOCUS	Remaining still quiet holds	Opening upward and breath	Strengthen spine, open chest
A'OVE	Hold g o nd ng and extend spine	Lifting from firm grounding	Maximum extension and stretch

MOVING INTO THE POSE

1 From Dog Pose (pg 100) inhale bend the right knee and bring it forward between the hands. Exhale and stretch the left thigh back placing the left knee and leg down on the floor inhale lay the right leg down on the floor so the knee is tacing the right and the down heel is close to the left groin.

2 Exhale and lengthen the front of the left leg back along the floor. The torso remains straight and tall

HOLDING THE POSE

Pigeon Stretch - Level 1

When you feel balanced, take the hands to your warst. Exhale and press the tailbone down as you draw the spine up and into the body opening the chest. Hold 20-30 seconds to begin.

Pigeon Stretch - Level II

From Pigeon Stretch Level I, inhale and bend the left leg. Exhale and take hold of the left foot or ankle with the left hand. Hold the tailbone down as you take the right hand back to hold the ankle. Hold

20-30 seconds to begin



Pigeon Stretch - Level It

Eka Pada Rajakapotasana I

PIGEON POSE I

MOVING INTO THE POSE

practice this pose after warming up with the Level I and II preparatory poses for some time

1 place the hands back on the floor, bend the left knee, tighten the left buttocks, and bring the foot up to face the ceiling (perpendicular to the floor). Exhale as you stretch the right arm up and back and take hold of the left foot. Breathe, Exhale as you stretch the left arm up and back to take hold of the foot.

2 Push the thorasic spine forward to expand the chest and bring the elbows back. Keep the left buttocks tight with the front hip bones lifting. Breathe as normally as possible. Hold for 5-10 seconds to begin.

IMPORTANT ACTIONS

- Lengthen the back to ah along the floor
- Open the armpits and chest
- · Thoroug spine orches upward
- * Keep to Ibane down

COMPLETING THE POSE

1 kelease the ankle and place our last the floor Ret for a whil

2 Push your elf becoup into Deglement linear repeat to the other de After lotte him been completed rest in Cl. ld. Fig.



Dwi Pada Viparita Dandasana

INVERTED ARCH POSE

VATA 11

PITTA 11

KAPHA 111

114 8	Shout Fold	Shirt Lolds without strain	Long holds with repetitions
BREATH	Amount even breath	Ev. n, smooth breath	Normal
FOCUS ,	Strangeourday and quelladay	Easy lifting from strong foundation	Lifting upward
MOVE	Strong lear bill is arm and shoulder Lift the recessore	Max mum support in arms, shoulders, and legs for thoracic lift and chest expansion	Maximum support in arms, shoulde and legs for lift. Strengthen spine and open chest

MOVING INTO THE POSE

The on the back with the knees bent feet hip distance apart close to the buttocks. Bend the elbows and place the palms down under the shoulders. As you inhale highten the buttocks, holding the spine in Neutral.



2 As you exhibe push up with the arms and legs and place the top of the head on the floor. Place the fore rms, wrists, and interlocked hand, on the floor, bring the elbows in and make a triangle of the arm. (see Preparation for Head to 1 pt. 112). Lift the shoulders, neck and head in

3 how can hold that pose with the best of an architecture distance apart on the less tops to you field the best of the less one at the less of the less of the less one at the less of the les

HOLDING THE POSE

On each inhalation strengthen and lift the shoulders to open the armpits. Hold the legs straight, strong, and together. On every exhalation lift the armpits spine, and hips, and work with the Important Actions list. Breathe, Hold for 10–20 seconds initially.

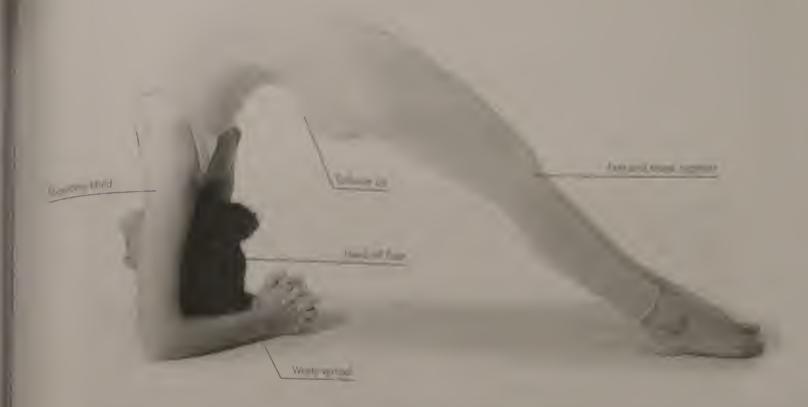
COMPLETING THE POSE

Bend the knees, release the hands, and lower your-self to the floor Relax.

LEARNING AT HOME: MODIFICATIONS

Work with your elbows braced against the wall





IMPORTANT ACTIONS

- · Roll the outsides of the knees in
- · Buttocks muscles are always tight
- Lower back stays in neutral
- Press the spine up and into the body
- Open the armpits and chest forward



Eka Pada Vipa la Dandosa One Leg Variation - Il vivitio A in Po

GENERAL PRECAUTIONS

This pise is not appropriate for his blood tersson, glaucoma, laker his said

& FLOOR POSES C3



DAVID LIFE UND SHARDIN GARRION DE PRETLEMA MAVASANA

Baddha Konasana

BOUND ANGLE SITTING POSE

VATA	1	1
------	---	---

PITTA 11

KAPHA

7000	Loops been a fire and the	Any heliting tone	Short i toldi
982ATH	tora, wouth breaton or Olympi	Itaa i iri br it wilg t Ullay	U _{II} a _y ı
1000	Graph and Albany	Brink thing and option	Stretching and extending on breat
MOVE	Estro por production	Legi oper ord spire rises	Move knees down as the spine lifts

MOVING INTO THE POSE

1 Bend the Ences and press the sole of the feet to other Pull both feet toward you as much as possible and pre-s the knees open out to the sides. Ecep the head neck and back vertical with the shoulder, back and down

2 With fingers interlocked the hands hold the feet or ankles. With every exhalation, open the knees

HOLDING THE POSE

As you

I whale

the nourishing breath

come into the
body. As you
exhale Lend
from the hip
and from the straight spine for
yord at shown

2 This Emale and move your beautiful trace from the low

DOSHIC NOTES

In general all of the quiet sitting poses reduce Vata control Apana and keep Prana moving upward. They do not aggravate the other Doshas

IMPORTANT POINTS

- · Press feet together
- Spinal column vertical
- Knees open toward the floor
- Bottom front ribs stay back
- Shoulders roll back and down
- · Chest is open



LEARNING AT HOME, MODIFICATIONS

- Sit on the edge of 2-3 folded blankets to allow your back to straighten
- 5d with the back against the wall to open the knees

- Not for those with hip replacement surgery
- With knee problems, ask the advice of your teacher and physician

Siddhasana

PERFECT SITTING POSE

	VATA ↓↓	PITTA 👃	KAPHA ↓
1116	beginning oding it-	they bridge annu	Shorts (eli)
BITH	long small brother U _{II} ,	the action to the barry years	Vien
10-U-	Brieff and stilln	Provide	Black)
MOVE	Ground at botter that e par-	G 1	Grand of James (It has spice

For most bodies, this sitting pose is the best posture for meditation. It promotes spiritual knowledge

MOVING INTO THE POSE

1 From Dandasana, bend the right knee and place the right foot under the perineum. Place the left licel on top of the right heel and against the pubic bone. Keep the neck and back straight. Shoulders relaxed

2 Place the hands on the knees, palms open, or make Juana Mudra (optional), the sign of knowledge, by touching the thumb to the index finger keeping the other three fingers straight

HOLDING THE POSE

1 On each inhalation, see nourishing breath coming into the body_

2 On each exhalation, see the body being cleansed by the breath. Fix the gaze at the third eye brows: Remain in the pose as long as you like for incditation tem in for 15-30 minutes.

DOSHIC NOTES

It calms Vita, control
Apina and keeps Prano
moving upward. It does
not aggravate the other
Dosha

IMPORTANT POINT

- Spiral rations is around and strought
- · Disorders ben't and onen
- (2)—01 в горио.
- · thou by all more one
- · Arms mains on the transpolarity

LEA NING AT HOME MODIFICATION

Sit in case oftens pro-dimonstrate crossed to the Stocking may under the substitute of the substi

• offine on the office of a folder bloods to a fore the folder bloods to the strengthen are selected to the strengthen are selected to the sel



- NO for the width for a few regimes
- With their problems, and the artists of cont (Onther Sent Action)

Basic Virasana

BASIC HERO POSE

VATA 11

PITTA 11

KAPHA .

ItAE	Lagrin Sandr pittern	any held of time	Shorter holds
LPFATH	Lugistin Lanti Ulay	Long, easy breath or light Upay	U _{II} oyı
FORUM	in it a letiliess	Breath	Breath
MOVE	Stata hect and dispining	Stinto heels and hold spine up	Sit into heels and hold spine up

Basic Virasana is a good sitting pose for the practice of meditation and simple twisting movements. Foundation Points, Important Actions, Holding the Pose, Learning of Home: Modifications, ond General Precautions are the same for both Basic Virasana and Virasana.

MOVING INTO THE POSE

With the knees together on the floor sit on the heels. The weight is evenly balanced on each foot The shoulder ionts are directly over the hip joints and pulled back and down from the cars. Lift the front of the hips (the hipbones). slightly, allowing the failbone to

HOLDING THE POSE

Inhale as you litt the front of I the hipbones slightly As you exhale the farboar desernes as , on extend the rest of the spine unward

If this jes hours difficult Z hold for 20-30 seconds If you accomportable hole for 2 5

GE EVAL PLECAUTIONS

school a physician if you have been problems and seek a knowledgeable

COMPLETING THE POSE

Straighten the legs and rest

LEARNING AT HOME: **MODIFICATIONS**

ff you are uncomfortable, place a cushion or folded blanket between your feet and buttocks



Virasana

HERO POSE

	VATA 🔱	PITTA 🔱	КАРНА 👃
TIME	Longer holds and repetitions	Any holding time	Shoner hole,
BREATH	Long, smooth breath or Upayi	Long, eary breat or light Ulay	U _I oyl
FOCUS	Breath and stillness	Breo'h	Breath
MOVE	Sit into heels and hold spine up	St into heels and hold ip ie up	Sit into likeli and he disperse p

MOVING INTO THE POSE

onto your knees. Inhale as you separate the feet to hip width Exhale and pull the calf muscles to the outsides of the legs as you sit down between them on the floor Keep the feet beside the hips. The shoulders are relaxed down from the ears. Keep the shoulders directly above the hip joints

HOLDING THE POSE
Same as Basic Virasana

LEARNING AT HOME: MODIFICATIONS

Same for Basic Virasana

- To relieve pressure in the kneekneeling, roll a small piece of tissue into a tight ball. Press the tissue ball into the back of the knee as you bend the leg to sit all the way down
- If the front of the lower leg or the ankles are stiff, sit on 2-3 folded blankets with the toes hanging over the edge

IMPORTANT ACTIONS

- · Tailbone descends
- Lengthen the back of the neck



With Street or all

Supta Virasana

RECLINING HERO POSE

VATA !!

PITTA 11

KAPHA J

TOLE	L=13= 1-15	lange holds	Moderate holds
PETH	Vew or Ven or Utavi	Loop o deasy or Uppay	Normal or Ujjayi
FOCU	that and the grand a	Grand, evens on ease	Strengthening, lifting, working the pose
N'OVE	Int Inc. It was No tral soin	I te no litt with Neutral spine	Lift, work, and extension

MOVING INTO THE POSE

from Virus ma Jean backward onto your elbows and hands Juliale and tinck your tailbone under keeping the lower back in Neutral, pg 58 Exhale lengthen the spine as you ease yourself carefully down onto your albows.

1 After conifort has been established, exhale and 4 case yourself down onto your back with the arms stretched over your head

HOLDING THE POSE

With each exhalation lengthen the tailbone toward the knees so that the low back moves toward the floor Breathe and hold

COMPLETING THE POSE

keeping the spine in Neutral, lift up onto your el bows the your hands to support you as you return

LEARNING AT HOME: MODIFICATIONS

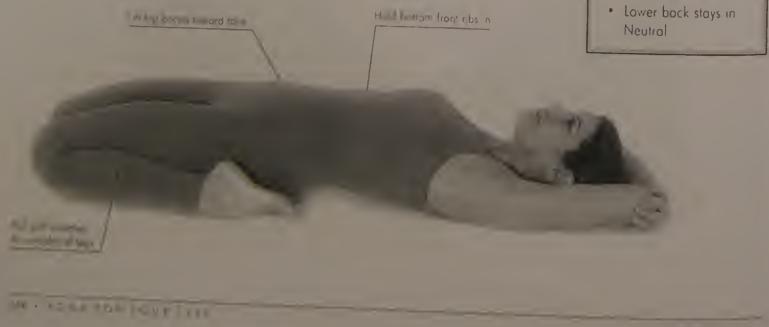
- · Use a bolster under your back and head until the front flighs are stretched and you can come down to the floor
- · To relieve pressure in the knee Kneeling, roll a small piece of tissue into a tight ball. Press the tissue ball into the back of the knee as you bend the leg and sit all the way down

GENERAL PRECAUTIONS

Those with knee problems should consult a physician and experienced yoga teacher.

IMPORTANT ACTIONS

- Keep knees together
- Tailbone lengthens
- Lengthen upper spine
- · Lengthen the neck



Navasana

BOAT POSE

	VATA \	PITTA 🕇 📗 👃	KADHA I I
TIME	Moderate Long hold and injury than	atort ad - rooto	KAPHA 🔱
BREATH	Smooth avan beauti	Eccubionis - 1	Nome (pr. C. y)
FO-US	Ralance and hold on 14	Bala Le and breath	S'r gt and on the
MOVE	Ground and extend through legs	Lift and extend from from from dates	

MOVING INTO THE POSE

1 from Dandasana, pg 156, bend the knees. Hold the back of the knees with your hands. Lean back with a



straight spine until the arms become straight. Hold a straight line from the top of the head to the tailbone. Balancing on the sitting bones, raise the lower legs until they are parallel with the floor.

2 Straighten the legs and let go of the knees. Hold the arms and hands parallel with the floor. Use the abdominal muscles to lessen the strain in the low back.

HOLDING THE POSE

the spine up into the body. Extend through the legs. Use the Important letions list. Hold this position for 10-30 seconds to begin

COMPLETING THE POSE

Bend the knees Re-establish Danda ana

IMPORTANT ACTIONS

- · Legs and sine straight
- U e the abdominal musc es
- · Keep the neck land
- Keep spine strooph one extended
- · Presthrong the e
- Balance of the bittocks

LEARNING AT HOME MODIFICATIONS

Balance with hands holding the lea-





Ubhya Padangusthasana

BALANCING FOOT BIG TOE POSE

VATA 11

PITTA J

KAPHA

TIME	At dirate-long hour	5 -rt-Mod lite halds	Any hold with report tons
BREATH	Snorth, entitle on or Unit	Ev in breath wight Upryr	Normal or Ugay
FOCUS	Bolon e and hading It	Balance and breath	Strengthening and lifting
MOVE	Grand and extend through ligs	Lift and extend from firm foundation	Maximum lift and extension

MOVING INTO THE POSE

From Dandasana pg 156 exhale and bend the knees toward the chest Balance back on the sitting bones as you did in Navasana. Take hold of the feet with the hands. Move the spine in and straighten it. Hold the spine straight and lifted as you straighten the legs.

HOLDING THE POSE

inhale and balance. Exhale and use the important Actions list. Hold for 20-30 seconds to begin

COMPLETING THE POSE

Bend the knees Re-establish Dandasana and see how you feel

LEARNING AT HOME: MODIFICATIONS

Hold onto a belt (placed around the feet) to help you straighten the back and legs.

2 fry placing the feet at eye level on the wall legs straight. Use a belt or rope around the feet if you cannot reach the toes. Only use this idea occasionally

GENERAL PRECAUTIONS

- Should not be practiced with any hip flexer in tury or serious disk problems
- Use the bed minal muscles as much as possible to the the train out of the back.

IMPORTANT ACTIONS

- · Draw the spine up and in
- · Abdominal muscles strong
- Lengthen the back of your neck
- Keep spine long and straight
- · Press through the feet
- · Legs extended and straight



Anantasana

SERPENT STRETCH

	VATA 🔱	PITTA 👃	КАРНА
TIN'E	to ge had a drivition	Land Honders	Marie - Marie Note
Bolal	Smooth, e.c.n broth	Even, Musicinesis	חוני ול יייד ב
FO U	Balance and breath	France or do o on the politice	oli ea desembre n'
MOVE	Tighter obdominal, extend less	White order will extend to	Try the total and only more diluga

MOVING INTO THE POSE

the right hand support
ing the head inhale,
bend the left knee and
take hold of the left foot
with the left hand. Exhale and straighten the
left leg, foot stretching up to the
ceiling



HOLDING THE POSE

fold for 20-30 econd grounding a founding and extending as you exhale

COMPLETING THE POSE

File la you return Repeat on the other side.

LEARNING AT HOME-MODIFICATIONS

With Forter ham trings, use a belt around the extended for

GENERAL PRECAUTIONS

Not for those with hip replacement

IMPORTANT POINTS

- Hold the abdominal muscles in
- Extend through both legs
- Elbows in straight line with body

Urdhva Prasarita Padasasana

UPWARD EXTENDED FEET POSE

VATA 11

PITTA J

KAPHA J

TIME	N' I rot long hods	Short Moderate holds	Any hold with repetitions
BREATH	Smooth, even breath or Upay	Even breath or light Ujjayi	Normal or Ujjayi
FOCUS	Sillness and briati	Breath and ease of hald	Strengthening and commitment
MOVE	Tight abdominals legs extend	Tight abdominals, legs extend	Tight abdominals, legs extend

MOVING INTO THE POSE

The on the back, straighten and stretch the legs, and reach the arms over the head. Lengthen the body. Press the lower back toward the floor (Neutral Spine) and use the abdominal muscles throughout the entire pose.





HOLDING THE POSE

With each inhalation, strengthen and lengthen the legs, extending out through the heels. Exhale, raising the straight legs to 90 degrees. Breathe and hold for 20-30 seconds. Exhale lowering the legs back down to the floor. Do not let the lower back hit as you bring the legs down.

- 2 As you exhale, hold the lower back to the floor and ruse straight legs to 30 degrees. Hold 5-15 seconds
- 3 As you inhale raise the leas to 60 degrees. Hold 5-15
- 4 A you exhale 1 ise the legs to 90 degrees and hold 5-15.

5 On an exhale, lower the legs back to the floor. Relax

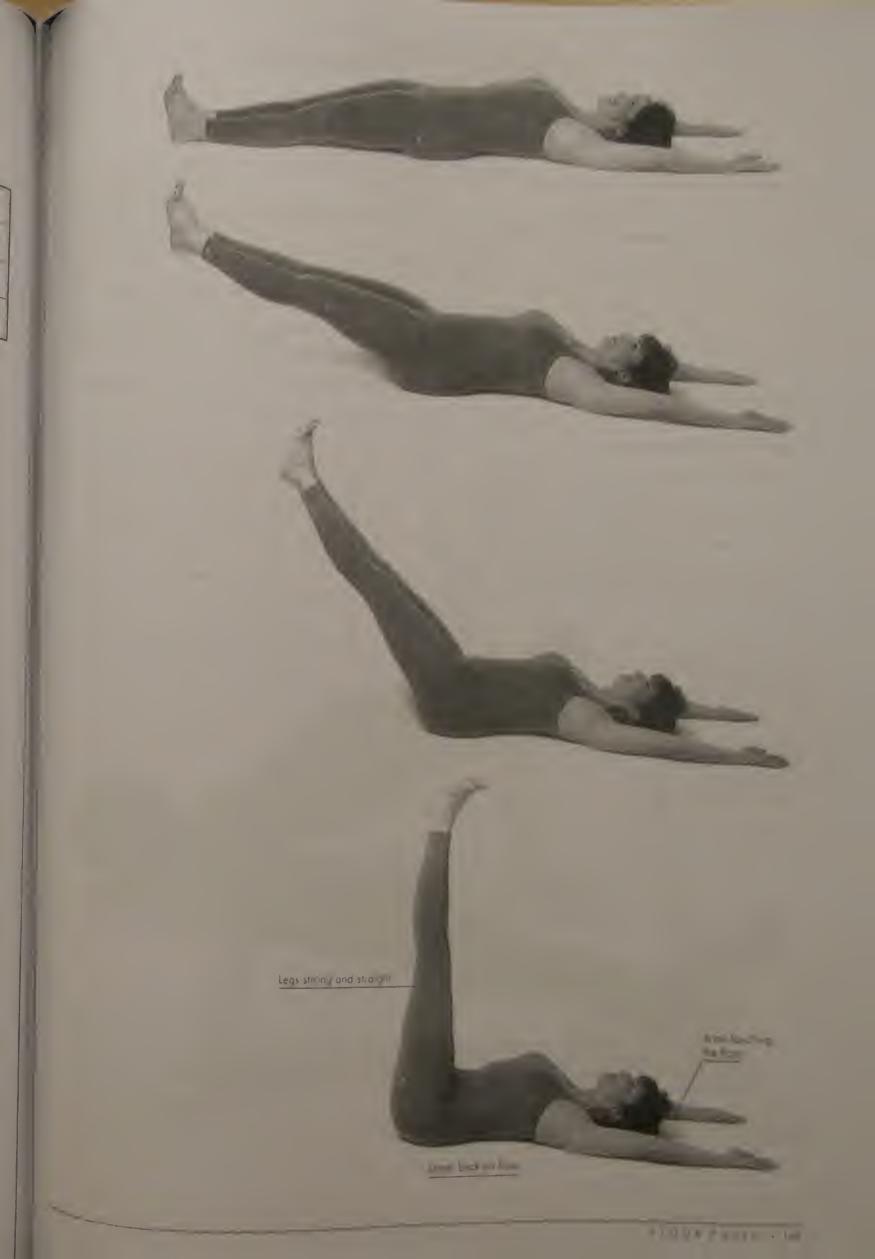
LEARNING AT HOME: MODIFICATIONS

- If you cannot keep the low back down while raising or lowering the legs, begin by lifting only one leg at a time.
- Try just raising and lowering the legs without stopping or holding.

IMPORTANT ACTIONS

- Extend the legs out through the heels
- · Hold the chin in
- Hold the abdominal muscles in

- · Do not let the back lift up
- If there is existing back pain do not practice until you have consulted a physician



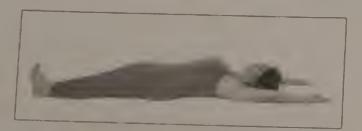
Urdhva Prasarita Padasasana

UPWARD EXTENDED FEET POSE

	VATA 👢	PITTA ↓	KAPHA
TIME	Moderate-Long holds	Short Moderate holds	Any hold with repetitions
BREATH	Smooth even breath or Upayi	Even b eath or light Ullayi	Normal or Upayi
FOCUS	Stillness and breath	Breath and ease of hold	Strengthening and commitment
MOVE	Tight abdominals legs extend	Tight abdominals, legs extend	Tight abdominals, legs extend

MOVING INTO THE POSE

Lic on the back, straighten and stretch the legs, and reach the arms over the head. Lengthen the body. Press the lower back toward the floor (Neutral Spine) and use the abdominal muscles throughout the entire pose.





HOLDING THE POSE

With each inhalation, strengthen and lengthen the legs extending out through the heels. Exhale, raising the health leve to 90 degrees. Breathe and hold for 20-30 mental ashale lowering the legs back down to the floor. Do not be to have to chall as you bring the legs down.

- 2 was called held the lower back to the floor and
- 3 As you tall do rate the less to 60 degree. Hold 5-15
- 4 Se vince their case the lage to 20 degrees and hold 5 15

5 On an exhale, lower the legs back to the Hoor. Relax.

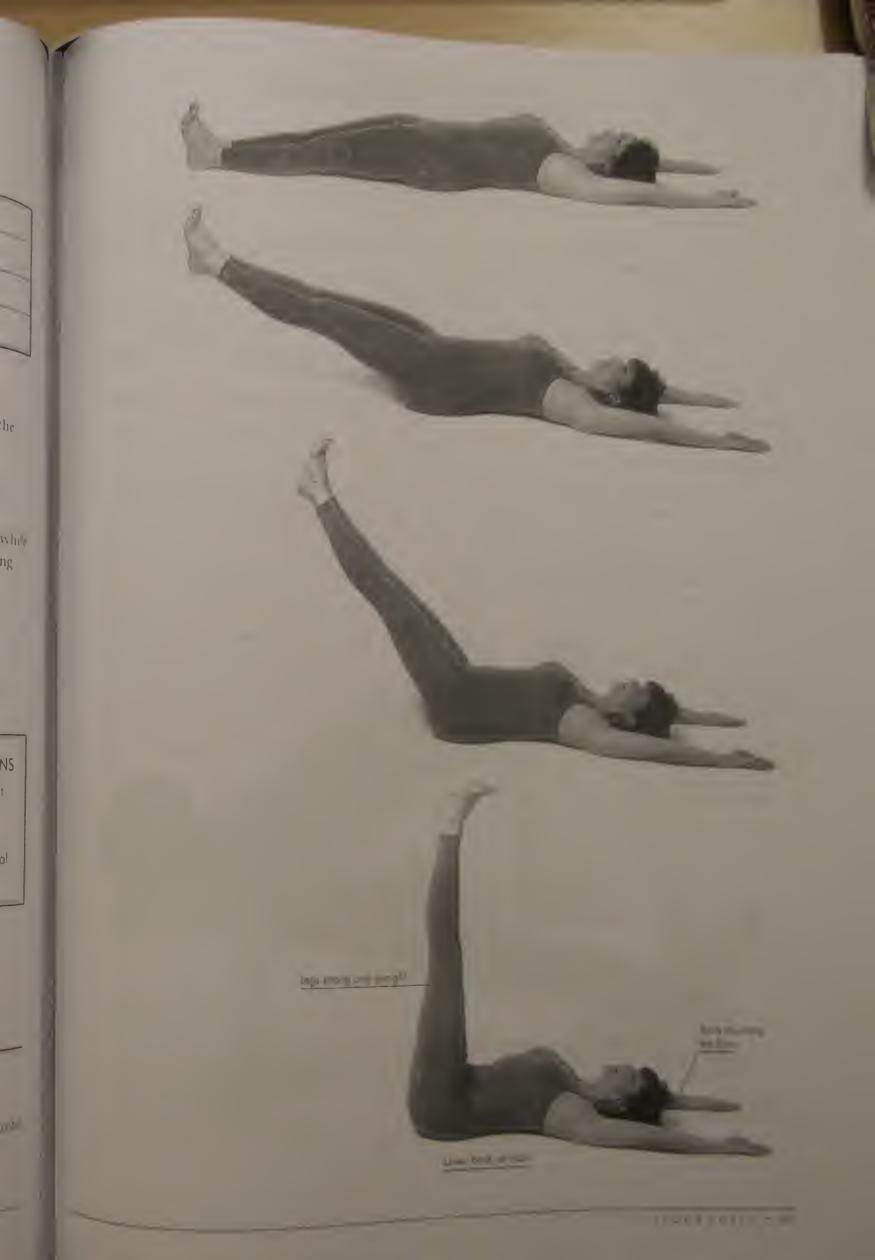
LEARNING AT HOME: MODIFICATIONS

- If you cannot keep the low back down white raising or lowering the legs, begin by lifting only one leg at a time.
- Try just raising and lowering the legs without stopping or holding.

IMPORTANT ACTIONS

- Extend the legs out through the heels
- · Hold the chin in
- Hold the abdom not muscles in

- · Do not let the back lift up.
- If there is existing back pain do not practice the you have consulted a physician



Urdhva Prasarita Padasasana

UPWARD EXTENDED FEET POSE

	VATA 🔱	PITTA 👃	КАРНА 👃
71.15	Michael g Fd 6	Sign Note to as	Any hold with repetitions
BRATH	Street, was beach or Lyun	E in b o'h in I ght Upay	Normal or Ujjayi
٥	St. all profited to	In and ease of held	Strengthening and commitment
MOVE	This godernal gs as it	Total obstantials legs extend	Tight abdominals, legs extend

MONNG INTO THE POSE

The emissioner to held terethen the hody. Press the lower to ward the flower (Neutral Spine) and use the abdominal minutes throughout the entire pole.





HOLDING THE POSE

With cach inhalation trengthen and lengthen the legacity that is out through the heely to hade raising the count to the two you do not have been been been down to the figure of the hat the lower box lift as you bring the legacity in

- 2 rate in the local transfer to the floor and
- 3 A fourth le raise the legacto au donce Itold -15
- 4 we could remark the legs to 00 degrees and hold 5 15

5 On an exhale, lower the legs back to the floor Relax

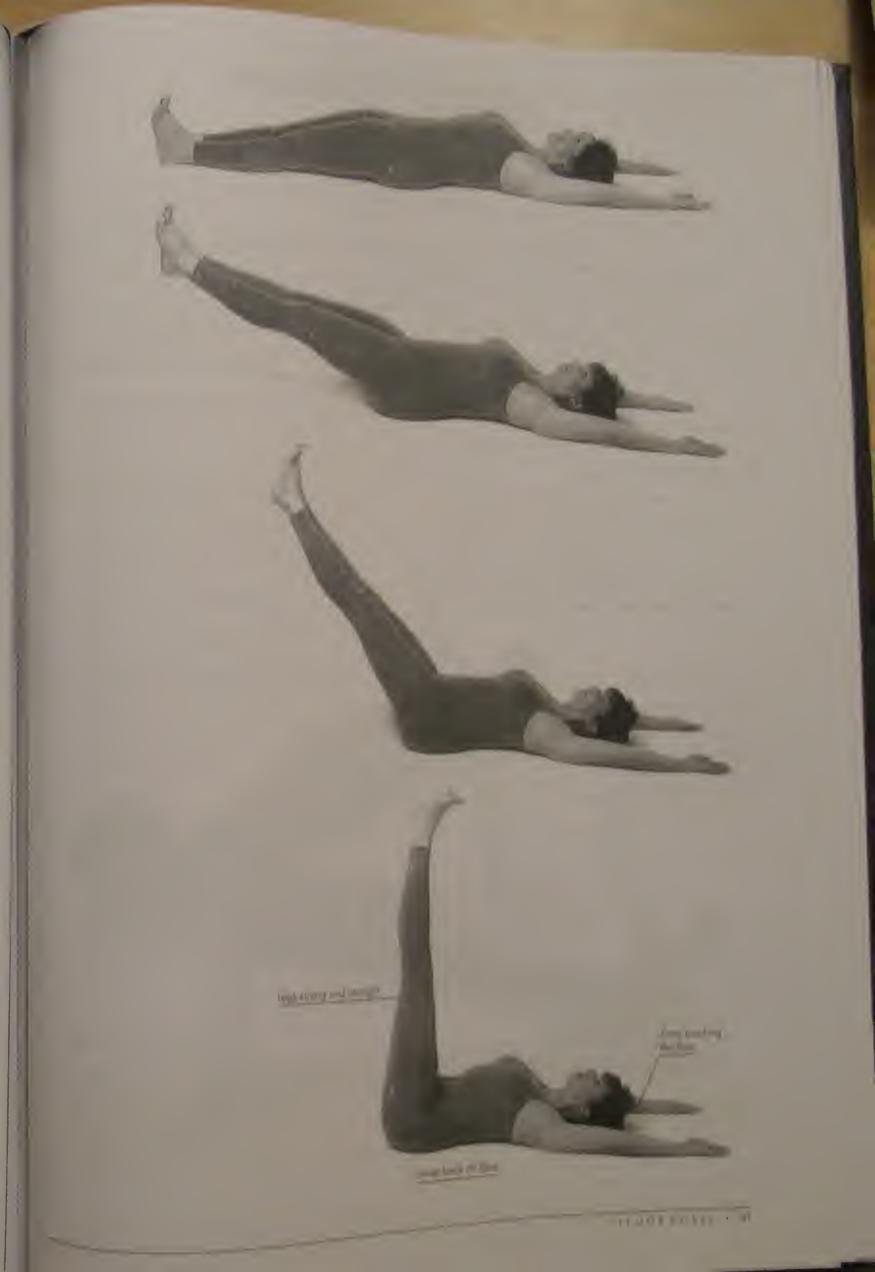
LEARNING AT HOME: MODIFICATIONS

- It you cannot keep the low back down while raising or lowering the legs, begin by lifting only one leg at a time
- Iry just raising and lowering the legs without stopping or holding.

IMPORTANT ACTIONS

- Extend the legiout through the heels
- · Hold the chin in
- Hold the abdominal mu cl s in

- · Do not let the back lift up
- If there is considered pack pain do not practice until



Chaturanga Dandasana

PLANK POSE

(Sun Salutation Position #6)

PITTA

THE Lengths

See hold

Long holds with repetitions

BESTA See bestile to a Een beach or light Upays

FIELS Hangst and the Strength and commitment

Strong gounding open torso

MOVING INTO THE POSE

E)\$ 15 E

MOVE

but the hands under the shoulders near the armpts. Sore of the fingers and press the palms on the floor sees the bows close to the body. Exhale, turn the tree inder and straighten the arms pushing the body with a p. Move the abdomen into the body to lift the tors.

te le odere doms

HOLDING THE POSE

Inhile Exhibe straightening the body from head to feet. Pre s through the arm bring the shoulders back and open the chest. Hold for 20-40 seconds to begin left in Child's Pase.

IMPORTANT POINTS

• Feet, legs, torso, head in stroight line

Strengt en and extend arms, legs, torso

- · Arms straight and strong
- · Chest open
- · Low spine in Neutral



Vasisthasana

SIDE PLANK POSE

	VATA 🔱	PITTA ↑	KAPHA II
TIME	Long holds	Shart holds	
BREATH	Smooth, even breath or U, ayı	Eve beam or latery	langhace win reprince
FOCUS	Holding still and strong	Stress and breat	110-0 = 11,01
MOVE	Strengthen and extend arms, legs, torso	Storing ground gropen 12/50	Stelle of Jertino sieg 1050

MOVING INTO THE POSE

1 From Plank Pose (Chaturanga Dandasana) pg 150, exhale and turn to the right, placing the weight on the left hand and arm Keep the torso lifted as you roll onto the outside of the left foot

2 Inhale, strengthen your bal ance. Exhale and extend the right hand straight up into the air Inhale, straightening the body from feet to head. Exhale and press down with the right hand, extend out through the legs and roll the shoulders back. Open the chest and lengthen the

COMPLETING THE POSE

Turn back
Bend your
back on
in Basic
Relax
the other

to Plank Pele knees and sit your heels Virasana Repeat on side

IMPORTANT POINTS

- Feet toget et as if standing an them
- · Right arm straight and straig
- · Low some in Neutro
- · Ches' open

LEARNING AT HOME MODIFICATIONS

Variation On knees instead of toes

HOLDING THE POSE

back

inhale, turn the head to look up at the hand. Exhale, extend the length of the body so feet, legs, torso, and head are in a straight line. Hold this position for 10–30 seconds to begin

Purvottanasana

INTENSE FRONT EXTENSION POSE

PITTA T KAPHA JJJ VATA ! 1142 Name States Long halfs with reporting Alternative and Philosophia . Security Steel Square First brooth Erecht Sharpharen and commencer Parking many road die lane Street and Dear PACIN Married work have Stong arm. lags, and long second up. Heat every but to 6 point (a) Did to love

MOVING INTO THE POSE

I see the formulation of the column to the large flow to the parent desire the test form the first and the formulation of the large and your them are posted for the large flow to the first and your them are posted for the large flow and the

2 faints off up the larm and thicks with the first loss that the field lead an you. limited and let the collection.

3 the position more to the post-

W-OFTANT POINTS

- · Promi ere soved non-
- · It is an of armored
- · Level more out the long
- · Our love to be relieve
- · Ivox stong and annual

HOLDING THE POSE

lob a Exhibit extend through the level and all the spine up toward the college place the tailbone up and keep the level bedon Neutral Linguistics hancek. Held the proposed for 10.20 counts to be in

COMPLETING THE POSE

Entitle and the knees and return to David Cana Release tablish

Dand can and see how you feel

GENERAL PRECAUTIONS

Proceed devils with houlder injuries and week write.

Yoga Mudrasana YOGA SEAL

	VA A ↓↓↓	FITTA	
011/4	Averg holds ped repe-		KAPKA
pp(0)1	torr, amore, beginner	leg leg corporate	Marie India
7000	Thing and and granular	and the same	free county breek
MUNT	the state of the s	Britan + Ultraria	Managed making
	Gentle (15) the blickness	School below to the place of the condition of the conditi	Service and the said

MO ING INTO THE POSE

1 Iron Durdien en meder som hand your left knee field the autid of your left ankle E hale a you lift and place your left. inkle on top of your rollt think there to your most hipsing and to the name over out ideor the thigh) in Half Lotus position Inhide I hale a you lift your with an de and place it over your let be on top of your lett thick Your Inces are close to the Hoor

2 Bring year atmosterial per-I and come the left went with the right bond.

HOLDING THE POSE

Where a middle man in the by the for my down the back infothe burtiers and those With very evaluation technically recomyou torwird and down. Hold or 20 10 second to be in

COMPLETING THE POSE

listaru in atting so 1951 have and release the sens and lags.

IMPORTANT PLUIT

- · Even mouth on arrive being
- · Marchine, released Alcom-
- · Harry green, and because Old Sweet
- · Bally polymor breeze to
- Suites medical Kow Googlewood.



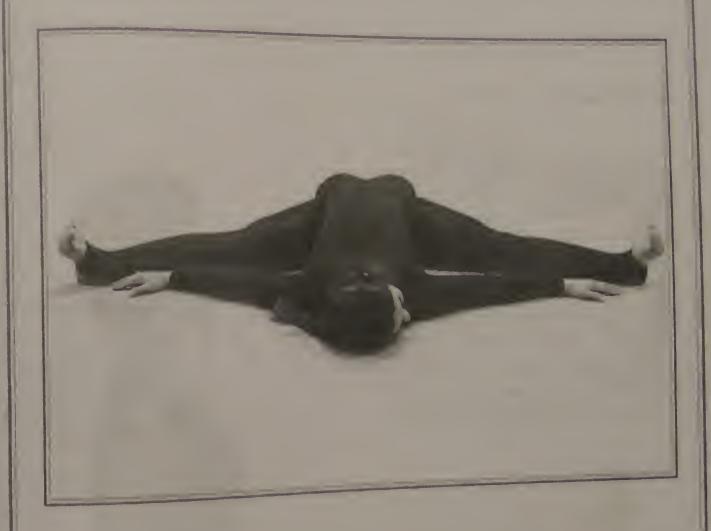
LEARNING AT HOM MODIFICATION

Sit on your housem have Amount indicators the instruction from Allejs #2

1 foliate and draw the spine up 4 beaming from your lower La Epivot at your hip and head fort and over your legs bran me You forehead down to the fleo-



EN SITTING FORWARD BENDS C3



JUD TH LASATER IN UPAVISTHA KONASANA

Dandasana

STAFF POSE

КАРНА 1 PITTA VATA LLL Long holds and repetitions vode a e 1 15 THE Long wildland princins Normo or Ujjayi Smoon a deas, or ig ! Ulloyi ERE ITH Cost and elen of 5 'Lor Strengthening, lifting B of and Neutral back FOLUS Cin'm a booth Extend legs, lift torso, open chest MOVE Extend leas a let in the English g and the torso

Dandasona is the starting and ending position for some floor poses and all sitting forward bends and twists.

MOVING INTO THE POSE

Stwill the less stretched constraint manifest you Pall the flesh of the action has been dead on the way from each of the balls of the law beauty to the free of the flesh of the law beauty to the constraint of the flesh of the

HOLDING THE POSE

I have beingthen the bar a pross the knees to the trees to the bar Peners the foundation south

2 with only coloratem, and the talkions decrease you want to one up total the way through the top of the level black with important Achie. Hold the pass for 15-30 seconds to began

TO SERVE TO VE THE



LEARNING AT HOME MODIFICATIONS

- · Storb to collect on the will to norm ties or mutun
- · Practic W. F. ash. p. 63 to learn in wement and to impre the movements of the legs and lect to the same as the Wall Push
- * 0 your blanco adal sit on blanch or a that one on to straulden your spare



IMPORTANT ACTIONS

- · Sit directly on sitting bones
- Lift the spine (inner torso) upward
- · Extend through lower lags and
- · Lengthen back of the next
- · Shoulders roll back and die 1

GINERAL PRECAUTIONS

If the hamstone investor are form any or a shade he made he backs and support the kness by (hg) care in red year to tors Days

Janu Sirsasana HEAD TO KNEE POSE

VATA 🗸 🗸	PITTA 111	KAPHA 1
Log helbook hos an	Lengtheris and repetitions	Short holds
ling occupance legit de to	Smooth of as or Lah. Ullan	Normal or Upayi
Beng st. Boot	tos, ex and an land	Strengthening and lengthening
Samplings based team soon	Erec less som nek open chest	Strong legs, extend spine, open chest

MOING NTO THE POSE

I from bland some intale and beat the left too recentle performs that back on the most hip to that you the the most hip to that you the the most too

2 log extending out time is he would be such as multi-namely

knee to the fear Inhale Exhibe and draw the pine up and forward to move the low abdomen toward the center of the right thigh. Do not round the biol. More the whole tors, by moving the lower back into the lo

IMPORTANT ACTIONS

- · Chin is in
- · Move from the lower back
- Extend the front body and spine
- Lengthen the back of the neck
- · Chest stays open
- · Sit evenly on sitting bones
- · Extend through heels



HOLDING THE POSE

With each inhalation, focus on foundation points. With each exhalation focus on Important Actions. Hold for 20-60 seconds to begin.

COMPLETING THE POSE

Exhale, return to Dandasana. See how you feel before repeating other side.

LEARNING AT HOME: MODIFICATIONS

- Use a belt or towel around the extended leg holding the corners so that the back may remain straight as you work the hamstrings
- If the hamstring muscles are tight, you may want to sit on a blanket that lifts the buttocks and supports the knees. In that case do not press your knee down



GENERAL PRECAUTIONS

With sciatica the back must remain straight

Supta Padangusthasana

ONE LEG STRETCHED UP LYING DOWN

VATA II

PITTA 111

КАРНА 🕇

THE	Long to hand require, s	in g hous a direpelitions	Short holds
SHEATH	larges and known or Union	Shooth easy breat or light Unay	Normal or Ujjoyi
1000	Le presion on he break	lengthering on the bleath	Lengthening on the breath
MOYE	former to two extending for ming how thest open	trom s''n bo e ches' open	Lengthen torso, shoulders back, open chest Extend legs

HOVING INTO THE POSE

DESCRIPTION OF THE OWNERS OF

Dimen and the strengt on a straighten your My miles here the right back and take hold of the right (ool with the right hand this) two tingers of the tight hand account the bay ther. As comexhold straighten the soil t knee possing the nobit heel up toward the colong of be right a moremoni straight

IMPORTANT ACTIONS

- · Lengthen through the heels and strengthen both legs.
- · Keep the chest open
- · Stretch upword leg with each exhalation
- · Necl is reloxed with chin in
- · Pull the right hip down and away from your waist to level the hips





HOLDING THE POSE

1 With each inhalation establish the foundation Points marked on photo. With each exhalation strengthen both legs and extend out through the heels. Bring the lifted leg closer to the face. Hold for 20-60 seconds

2 Keeping your hips facing the ceiling (level), open the straight left leg out to the left side. Hold 20-60 seconds.

COMPLETING THE POSE

On an exhalation bring the left leg straight back up to center. Hold your lower back in contact with the floor as you slowly lower the left leg. Repeat on the other side.

LEARNING AT HOME MODIFICATIONS

It needed, use a belt around the foot of the extended legso the back can remain straight. Shoulders are back and down with the chest open





Upavistha Konasana

OPEN LEGS FORWARD BEND

VATA LL

PITTA 111

КАРНА 11

TIME	to gloods and upeting	Long holds and repetitions	Short holds
EDFATH	Slow sincer or light (10)	Smooth even or light Upay	Normal or Ujjayl
FOOUS	S es	Fe eose	Extending
MOVE	Small execute too	Sof in reck, open chest	Strong legs, extend spine, open chest

MOVING INTO THE POSE

fr m D n n pel cxhile rd preside the east wide aport full the flesh of the Lusto le Lick away from the sitting bones Lengthen hiers of the less extending out through the hiels know and tress the techning do not In the less not in or out. Press the fingertips on the floor benead you and drow the lower spine into the loop and litt top. Work with a straight spine

) to hole and strengthen the legs extending A out through the heel. Exhale and extend the tor of riverd, roosing the low spine and abdomen toward the floor (between the legs). Repeat #2 welling to kep the pine straight a you extend



COMPLETING THE POSE

Exhale Come up with a straight spine, pivoting from the hip. Re establish Dandasana and see how you feel



Parsva Upavistha Konasana

OVER ONE OPEN LEG FORWARD BEND

VATA J.L

			KAPHA T
TIME	Long holds and repetitions	loro hors and rip to	Start Idal
BREATH	Slow, smooth or light Upay	Smoo ever of last vo.	No sale Marie
FOCUS	Stillness	Peleo e	Ed-o
MOVE	Strengthen legs, extend one torso, lengthen back of neck	Soften new once of the enter that and so ne	

MOVING INTO THE POSE

Establish Upavistha Konasana legs (Moving Into the Pose) Inhale as you turn the torso to face over the right leg Exhale, move the (always straight) spine forward, reaching the front body over the right leg-

HOLDING THE POSE

With every inhabition, I in then and strengthen the legs. Hold the right call or foot with the hands or just lengthen the hands on the floor keep the chest open and arms relaxed (see to indotion points on Upavistha konasana photo. With every exhabition, extend the spine forward and use the Important Actions list

Continue to lengther for 20 60 seconds to begin Inhale and bring the streight torso up pivoting from the hip joints

IMPORTANT ACTIONS Same for Upavistha Konasana

- · Press the kneer down
- · Ext and low r leg out through the heel
- · Palls of feet more toward the
- · Shoulders move book and down
- · Spine moved up to stend Frward

COMPLETING THE POSE

On an exhibition return to often and repeat on other s.d.

LEARNING AT HOME MODIFICATIONS

Use a belt or tone around the first so that your back may remain to obtain you fretch your less

GENERAL PR-CAUTIONS

Not to this with his millionists of scale of

Triang Mukhaikapada Paschimottanasana

THREE LIMBS FACING LEG FORWARD BEND

	VATA 111	PITTA 🔱	KAPHA 111
1006	Tora has ton east to is	Les els and epetions	Short holds
HEATH	Ung emon bear at light Vice	S— easy breat of ght Unay	Unav
FEELS	: 4 o d b o	Freque a d b ear	Strengthening and extending
MOVE	Event has transplant and areas	Solle the nick open chest forward	Strong leg, extend spine, open chest

MOVING INTO THE POSE

1 mm hard to all the the right was the are hard to be a manufactured by the head to be a manufactured by the left feet we have been considered by the hard to be a manufactured by the hard to be a manufactured by the hard to be a more and the hard to be need on the left of bone.

2 bringing the spine in and the level men forward. Do not round the

HOLDING THE POSE

Had the right foot with the hands to the or helt. With each inhalition of tablish the fourse from peints (on the photo). With each exhibition combine the important Action, hit will the spin into the Ludy and to make a more forward over the thigh value saliability. Hold 20-60 see aid to be an

COMPLETING THE POSE

Separation the other rule (0) in emilitary return to Darratino and or haw you see!



GENERAL PRECAUTIONS

Not for the e with scriftica or sprnal disk problem.



IMPORTANT ACTIONS

- · Press the straight knee down
- · Extend out through leg and heel
- · Pull ball of foot back
- · Belly extends forward
- · Chin is in
- · Chest is open
- · Straight spine moves into body

DOSHIC NOTES

As with most forward bends, it soothes Vata imbalance and reduces Pitta, Reep the chest open to help balance the increase in Kapha in this pose

LEARNING AT HOME: MODIFICATIONS

- · Use a helt or towel around the extended leg so that the back may remain straight as you work the liamstrings
- · Sit with the left hip on a lolded blanket to level the hips
- · If the hamstring muscles are tight you may want to sit on a blanket that litts the

buttocks and supports the knee of the straight leg

 To relieve pressure in the knee. Kneeling roll a small piece of fissure. into a tight hall. Press the tissue ball into the back of the knee as you head the leg and sit all the way down



Ardha Baddha Padma Paschimottanasana

HALF LOTUS FORWARD BEND POSE

VATA J J J

PITTA 111

КАРНА 111

TIME	Long alligned approves	Lo sos a depetions	Short holds
	Tong process as Get Ulas	S eos, or light U ay	U _{II} oy
		, Le se a la breat le	Strengthening and extending
MOVE	Prof to him to extend men force.	She in the right Lilengthen spine and openic estiff word	Strong leg, pivot the hips, work to extend spine, open chest

NOVING INTO THE POSE

The theory of the right of the left high clase to the full the left had been the formed to the left had been the l

2 at the End of the spine of Proling into the had, to more form in

HOLDING THE POSE

Lengther the limit to the model of the process to the form to restore the first transfer and the following the fol



COMPLETING THE POSE

Move back into Dandasana Repeat to the other side.



IMPORTANT ACTIONS

- · Press the straight knee down
- Extend straight leg through heel
- · Pull ball of foot back
- · Shoulders down, arms relaxed
- Straight spine moves into body to lengthen forward
- · Chin is in

LEAPNING AT HOME MODIFICATIONS

Place belt around the strucht leg foot and pull with the arm so that the back can remain straight. Keep the chest open as you, tretch the leg

GENERAL PRECAUTIONS

Not fer hip option into criking problems consult a physician

Parivrtta Janu Sirsasana

REVOLVED HEAD TO KNEE POSE

VATA LL

PITTA 1 1

KAPHA 1

			IONTIA
TIME	Long holds	long noids and repet ons	Short holds
BREATH	Long and smooth or light U _{II} ay	Smooth and easy or light U ayı	Normal or U ar
FOCUS	Stability, stillness	Opening breath	Steigheing a deve dig
MOVE	Strengthen leg, extend side to so, open chest and shoulders	Lengthen straight legi revolve a diopen chest	Strengt en leg, extend side torso, open chest and shoulders



HOLDING THE POSE

With each inhalation establish the position of the straight leg-With each exhalation extend the left ribs along the thigh and rotate the chest toward the ceiling. Hold for 15-30 seconds to begin

COMPLETING THE POSE

Return to Dandasana and repeat other side

LEARNING AT HOME MODIFICATIONS

Use a helt or towel to hold the foot of the extended leg so you can lengthen the straight spine

IMPORTANT ACTIONS

- · Draw the straight leg into the hip joint to lengthen to so
- · Bring in the right's de of the spine to revolve the chest
- · Keep ne k re ared head between the arms
- · Extend on the exhalations
- · Pul ball of extended foot back
- · Shou ders stay down
- · Hold in the chin

MOVING INTO THE POSE

1 From Dandasana, pull the left f I foot into the permeum. Open hips to the left until the left hip is in line with the straight right leg. Press the right knee to the floor, extending out through the heel

Inhale, slide the 4 right hand and arm along the inside of the right leg reaching toward the foot fix hale as you extend the right side of the torso down toward the right foot Take hold of the foot (fingers on sole -

thumb on top of foot) with the right hand. Extend left arm over the head to hold the right foot (thumb on top) fingers on sole)



This pasture is contraindicated for spi nal disk problems and hip replacements

ALLEGNOTED STATE STATES . ON

Urdhva Mukha Paschimottanasana

UPWARD FACING FORWARD BEND

VATA 111

PITTA 111

KAPHA 11

THIE	long rettinent emission	Lughons a direpernons	Short holds
HT 39	long smooth is light U.o.h	Sweeth easy or light Unayi	Upayı
řČČUS	Silven	Pelease and breative	Extending
VOVE	lands on toda louin Cally, sheets lags	S ** the neck lengthen torso	Stretch legs, lengthen torso, open chest

MOVING INTO THE POSE

1 tying on the back stretch the rms over the read and length on the back

2 these Hand the horse with inter-

t nyel or bell)

Exhibe and

Arroughten the lea

enending this in his

the leel

DOSHIC NOTES

V with most forward bends it scothes Vata imbalance and reduces but keep the chest pen to help balance the mere so in Kapha in this pose

HOLDING THE POSE

With each exhalation focus on foundation points. With every exhalation focus on Important Actions. Hold for 20-30 seconds to begin.

LEARNING AT HOME: MODIFICATIONS

- Use a belt or towel around the feet so the back can remain straight as you stretch the legs
- Use preparatory poses first: Dog pose; Supta Padangusthasana; Uttanasana; Paschimottanasana.



IMPORTANT ACTIONS

- · Extend through the heels
- · Keep shoulders on the
- · Pelis, the nucl and throat
- · Keep the back stronghi
- Hips and tailbone on the floor

Kurmasana

TORTOISE POSE

VATA	111
	*

PITTA 111

CADLL.	A	A	A
KAPHA		1	1

	Loop holds and make		111
TIME	Long holds and repetitions	lang holds and repetitions	Short lold
BREATH	Long smooth breath or any breath	Smooth easy bream or light lings	J,
FOCUS	Stillness and breath	Pelease and breath	Sire give in giand even g
MOVE	Extend inner torso	lengthen forward	Exterior ner torso

MOVING INTO THE POSE

1 From Dandasana, pg 156, spread the legs apart Bend and draw the knees up (heels on the floor). Keep the knees and toes facing the ceiling at all times inhale and lengthen the torso forward. Exhale, dip the right shoulder toward the floor as you insert the right arm under the right bent knee. Repeat on the left side.

HOLDING THE POSE

Inhale and receive the breath Exhale, lengthen the spine bringing the chest and abdomen toward the floor and extending the arms and legs along the floor Hold for 30-60 seconds to begin

COMPLETING THE POSE

Exhale, bend the knees and release the arms. Bring the torso up and return to Dandasana

LEARNING AT HOME-MODIFICATIONS

The pose is a sier with the least little closer together. Use grants to lengthen forward

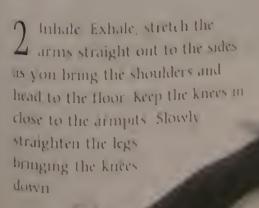
IMPORTANT POINTS

- Knees always to either celling
- No elerwald from the ow balk
- · Lenghen the some
- · Brito abdoller
- Evera ormina la la sissima la sisima la sissima l

GENERAL PRECAUTIONS

for hyperstead a choice were minthe choice should be not not by this is flat out to

THE SCHOOL STATE STATE . OR



Paschimottanasana

FULL FORWARD BEND

	VATA 👃 🗸	PITTA 🗸 🗸	KAPHA 111
THE	ling hids pro appro-	trong hatter and reputations	Short hold
BREATH	Low waste a least to any	Tool ear, breath or light Uppays	U _{II} oyı
FOCIA	Silver, boots	Article bream	Strengthening and extending
• • _ =	John Lines Orio, Implies and	seh it met, to atten forward	Strong legs, extend spine, open che

Paschimottanasana literally means extension of the west side of body.

MOVING INTO THE POSE

to both man 1 6 to composite the south of the first of the hit up in he was the part that his or a thick of the part the round to the part to the part to both one to the part to both one to the part to both one to the part to the part to both one to the part to the part

HOLDING THE POSE

With every inhalting let, ther and drengthen the how with every calculation, extend the traight purity up on fer, and bring nor the debonen to the traight Hole for se of seconds to be in



DOSHIC NOTES

and you seek to had been

Proclimate for a regulative per Vacua A with most for with most for with most for with a formal specific per the period of the chest at open a possible.

the state of heat from a ferre

GENERAL PRECAUTIONS

Not for the seveth scratter or are, gonal dest problems.



COMPLETING THE POSE

As you inhale, pivot at the hip joints, bringing the torso up to sitting. Re-establish Dandasana and see how you feel

IMPORTANT ACTIONS

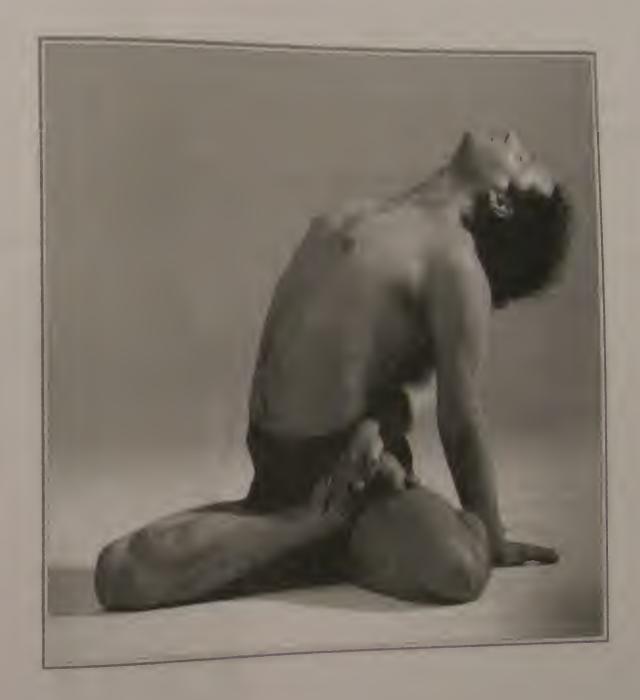
- · Press the knees down
- · Initiate inovement from low spine
- Spine moves up toward head and forward toward the floor
- · Belly lengthens forward
- · Shoulder down from the ear
- · Chin is in
- · Necl is off
- · Should is and arm reax d

LEARNING AT HOME MODIFICATIONS

- Use a belt or tower round the legisle that the back may remain straight a you stretch the hamstrings
- Brace your feet with a chair to kep the bill of the feet moving bid, and hold the bick of the charwith the bick struck



EN TWISTS OB



ERICH SCHIFFMANN IN BHARADVAJASANA II

Two Chair Twists

SITTING AND STANDING CHAIR TWISTS

	VATA ↓	PITTA ↓	КАРНА ↓
7.15	Notice toles	Any holds no strain	Moderate-Long holds
	exponded breath y	F.M. expanded b eathing	Full, expanded breathing
	St ness bream	Easy grounding breath	Rotating around the spine
		L ⁴ ng and rotating the body around	Lift, rotation, opening the chest
MUVE	Good of espe	the spine	

MOVING INTO THE POSE

Sitting Chair Twist

1 Stodew conschor (vithout rms) Sit with the pine pulled up these feel the spine pull any protructing lines in his pulling the spine into the hold is seen the vierble even on the siting lines.

2 the chair a neturn d Exhabit lift and rotate the toractovard the right

Standing Chair Twist

1 Post ich result by to the walk or a kitchen courter at indit of with the pine pulled up and into the indit Intole and place the right foot on the lorend the hand (louder width apint) on the walk or kitchen courter.

2 folial and notice the whole for a toward the wall on the right. Use the paneas the center of the retotion and turn the Ends around it.

HOLDING THE POSE

Or each in a lation of blish the foundation Point On each education littland turn for using on the Important Action

2 you then turn the head toward the right comtorough head no over the right header field for 20-40 comb





COMPLETING THE POSE

Return back to where you began. Repeat on the other side.

IMPORTANT ACTIONS

- · Si' or s'and evenly
- Turn the base of your spine first
- · Spine lifts to turn
- · Abdomen is hirning
- · Head is lost to turn

DOSHIC NOTES

As with most twists, these positions reduce Vata. Pitta and Kaplia.

GENERAL PRECAUTIONS

- It is most important to breathe fully in twists - feel free to breach, through your mouth
- If there is back pain step practice and consult a physician

Bharadvajasana I

LEGS SIDE SITTING TWIST POSE

	VATA ↓	PITTA ↓	КАРНА ↓
1.08	Any arriding	Antes	Any Holding
DOLLTH	1- 6x, r · 2	Full may be alteral	Full easy breathing
rocus	Second reality	and beat	Litting and breathing
MOVE	Hold had been, lift and name	and mate	Lift rotate opening chest

MOVING NTO THE POSE

I wan third-map 150 Send the larger and more within the first hip leght and indeed the more larger than the first hip leght and in the first larger than more larger than the first larger than the fi

2 there the to so all may to the tipe. Then take must be the reacher that the left with the left cand where the right hand as the front belief you for amount

HOLDING THE POSE

With every inhalation sit into the floor keep the feet close to the hip with the knees facing forward. With every exhalation lift the spine and turn (first from the base of the spine, to the right, Hold, 15-30 seconds.)

Opinial The head completes the twist by turning casily to the right



COMPLETING THE POSE

Inhale, straighten the legs and return back to Dandasana. Repeat on the other side

IEARNING AT HOME: MODIFICATIONS

- More advanced arms. From Step 2, place the back of your left hand twith the palm facing out) on the outside of the right thigh. Slide the hand under the outer right thigh until the palm of the hand is flat on the floor. Turning to the right, reach around and take hold of your left arm above the elbow.
- If both sitting bones are not touching the floor, support the raised one with folded blankets

IMPORTANT ACTIONS

- · Lengthen the spine
- · Keep the chest in en
- Lett show der and arm lengthen



Bharadvajasana II Voriation

GENERAL PRECAUTIONS

- It is rest in order to be athe fully in twisting become consistency of the breath three hitter confi
- With easting face pairs denot practice to some unite more sold a physician

Marichyasana I

SAGE TWIST I

	\ATA ↓	PITTA ↓	КАРНА ↓
THE	hamag:~	1 120-2 ine	Any holding time
	full presented treating	Followers brenting	full expanded breathing
rocia	50 mg, 165 ly	Growing broth	Lifting and breathing
MOVE	Crown, all and takes	Installed and reserved	Extension, rotation open chest

"O NG NTO THE POSE

Position #1

1 S in Dickwood on the Send the lift log and I place the tool on the floor heed descrip the righsitting how both lowes face the ceiling. The bail of the left foot a turned toward (mount tenti slightly.

1) Press the Pean wall the right Engertips and life Li the spice. Then to the right and reach the left arm forward stocos its back of tacket opportarm on the woulde from of the left have Wrap the left some around the left know and clary the hands before the back.

) Sitting everly on web salley lames, lengthen I the space unward and turn in the right (begin the relation from the base of upon a keep the chest open and extend through the riche for

Optional Let the head turn right, comfortably look me over the right shoulder

Position #2

Complete steps 1 and 2 of Position #1. Then bend the torso terward over the straight leg. Keep the lower back straight as you move forward. Chest open

HOLDING THE POSE

keep your breatling full and steady at all times. On inhalations focus on foundation points. On exhalations focus on Important Actions Remain in each position for 10 30 seconds, breathing fully

LEAPNING AT HOME: MODIFICATIONS

Hold on to a belt or towel if the hands do not meet in back





Marichyasana II

SAGE TWIST II

VATA

PITTA J

KAPHA

			MAPTIA +
TIME	Any holding time	Any hoding time	A-, he'd willia
BREATH	Full breathing	Full breatting	Full Leadhing
FOCUS	Stillness, breath	Breatn, and lifting spine	Lift no beauty
MOVE	Extend spine, open the chest	Extend spine lapen the coust	-
	K	The state of the control of the cont	Et spe of nice.

MOVING INTO THE POSE

5it in Marichyasana I Place the left foot high on top of the right thigh so you are in half lotus.

HOLDING THE POSE

1 Clasp the left wrist with the right hand. Exhale and bend forward to place the head on the left knee. If possible reach the chin beyond the knee bringing it to the floor.

2 Fully inhale as you come back up to sitting Exhale as you bend forward again. Repeat, extending forward a little more with each breath. Repeat to other side.

COMPLETING THE POSE

Exhale release the arms and legs returning to Dandasana Repeat to other side

GENERAL PRECAUTIONS

- * If there is back pain do not practice tivists and consult a physician
- . Neck problems need not turn the head
- * Marchyasana II Make sure the hips are well opened before practicing half lotus

DOSHIC NOTES

As with most twists this posture reduces Vita, Pitti, & Kaphi. Be sure to breathe fully. These twists stabilize the spine.

IMPORTANT ACTIONS

- · Breater fily
- Extend transmit unand
- · lepie s'open
- · Foot reves the foor
- · Abdomen turn n
- · Move from bo = 1 cm



Marichyasana III

SAGE TWIST III

	VA7A ↓	PITTA 👃	КАРНА ↓
501	under India	Act halding	Any inding
	full bearing	Ful unming	Fill to othing
	10-politica	Em yearing and hard's	Lifting and bleathing
MOVE	Granding should be and marked	Gourney find I and relation	Lift, rotation, opening the chest

WINING INTO THE POSE

The the both to to the late of the letter of appears to the part of the late o

2 made and paid the rade appears on the contrale of the three and paid the control the three are paid to be control to the three are paid to be control to the control of the three are paid to the control of the three are paid to the control of the three are paid to the control of the three control of three control of the three control of three

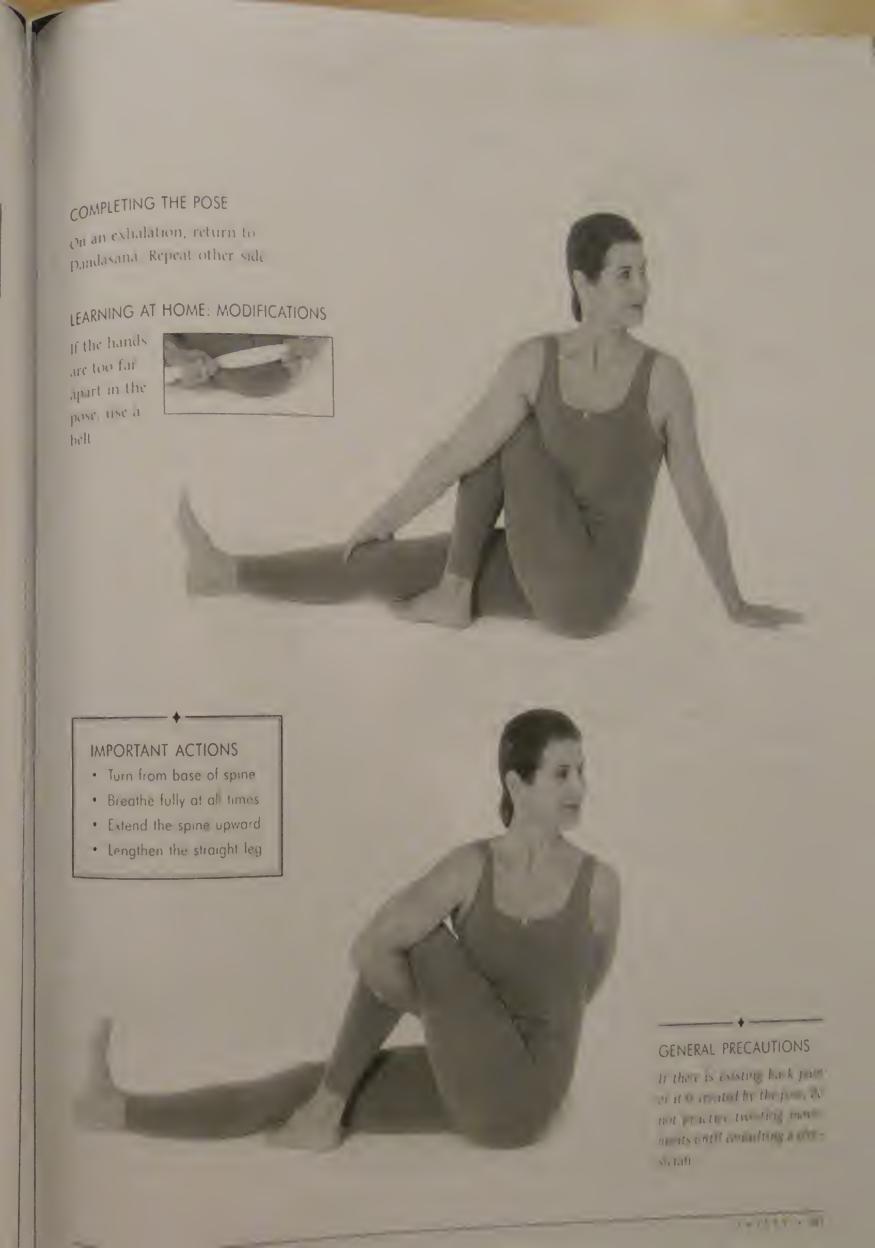
2 Estade and thereby turn to the last, regularing the

HOLDING THE POSE

1 With every exhalation lift the spine and ribs as voice ontinue to turn the abdomen. Extend through the right leg

2 In the and let the head turn toward the left, compertably cooking over the left shoulder (optimal). Hold 15 30 seconds breathing fully





Ardha Matsvendrasana I

HALF FISH I

		PITTA 👃	KAPHA ↓
	VATA ↓	· ·	Any holding
TIME	Moderate houng	A, 1, 1/19	Full breathing
BREATH	Full breathing	Full breaking	Lifting and breathing
FOCUS	111 116 13 0 0 11 0 .	East gloveding and breath	
MOVE	Graunding inter-or ft a direlation	Growning internal lift and rotation	[iii, foldion, opening the chest

MOVING INTO THE POSE

Level 1

1 From Dandasana pg 150, bend the right knee keeping the leg on the floor sole of the foot facing up Sit on the right heel so that the left sitting bone is directly on



the arch of the foot (right knee faces forward). Note sit bone pressing into the arch is reflexology for the spine

1 Take the left foot over the right knee and onto 4 the floor on the outside of the right leg

) Press the floor with the fingertips to elongate ${\cal J}$ the spine upward. Slowly, turn to the left beginning the rotation from the base of the spine. Place the right arm on the outside of the left knee with the hand and forearm vertical. Inhale, lifting the rilis, chale and turn

Level II

4 Bring the back of the right armpit in contact with the cft knee. Move the back of the right arm around to encircle the left knee Clear the left hand at en page 183.

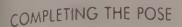
HOLDING THE POSE

n a supertiest that the bright remain full and stome of all times in all infitting pases. Each mhab ground and meatine Each exhale, straighten, has and ones for spon. Hald 15-30 seconds to hope



the tree on sit banks

Level I



Return to Dandasana, Repeat to other side

IMPORTANT ACTIONS

- · Keep the torso lifting
- Turn from the base of the spine
- Bring the trunk closer to the leg

LEARNING AT HOME

- Alternate arm position slide the arm under the bent knee as shown
- Use a belt or towel if the liands are too far apart



- If needed sit and lean on the wall to help with balance
- You may place a folded blanket under the foot for comfort



Level II



GENERAL PRECAUTIONS

ator to this pair stage making more more more said consolid a phonoistic

Alligator Twists Variations I-IV

VATA ↓		PITTA ↓	KAPHA ↓	
TIME	Moderate hilding	Any holding	Any holding	
BREATH	Full breathing	Full breathing	Full breathing	
FOCUS	Making slowly on the breath	Nove souly as you breathe	Move as you breath	
MOVE	Length and lift spine to twist	Lengthen and lift spine to twist	Lengthen and lift spine to twist	

TECHNIQUE FOR THE POSES

There are four positions. The instructions are similar for each with the exception of the foot and leg placement. Begin lying on the back legs straight and arms out to the sides fon the floor) in line with the shoulders—making a 'Toposition of the body. We will call this center. Breathe evenly and fully. Make the movements fit the breathing, both taking the same length of time.

Position #1

1 keep your legs together and teet as if you are standing on them. Inhale push through the leek and straighten the legs. Hold the legs strongthroughout

2 As you exhale turn the hips and legs to the left. The legs and feet remain touching each other, not the floor. Shoulders, arms, and hands remain on the floor. Let the head turn toward the field for a few breaths.

3 we to center

A As you edule turn the body to the rada Hold to a few breath. As you made move back

Position #2

Inhale and place your right heel between the first two toes of your left foot. Turn your legs and feet toward the left as you exhale keep your legs strong and shoulders on the floor. Turn your head to the right if you like.

2 As you mhale move back to center fixhale the right foot down inhale the left foot up.

3 Exhale and turn to the right. Hold for a few breaths and return to center on an inhalation.

Position #3

As you inhale bend your right knee placing your right foot on your left knee. Continue to maintain a strong straight left leg pushing through the heel.

2 As you exhalt turn the lower body toward the left. Hold for a few breaths

3 As you inhale move back to center Exhale the right leg down. Inhale the left foot up onto the right knee

4 Exhale and turn to the right Hold for a few breaths and return to center on an inhalation.

Position #4

As you inhale bend both knees and bring them to your chest. As you exhale turn your hips and legs to the left bringing your knees up and under your left elbow. Always keep your shoulders flat on the floor, flead moves toward the right if comfortable. Hold for a few breaths.

2 Inhale and move the hips and legs back to center. Repeat other side.

COMPLETING THE POSE

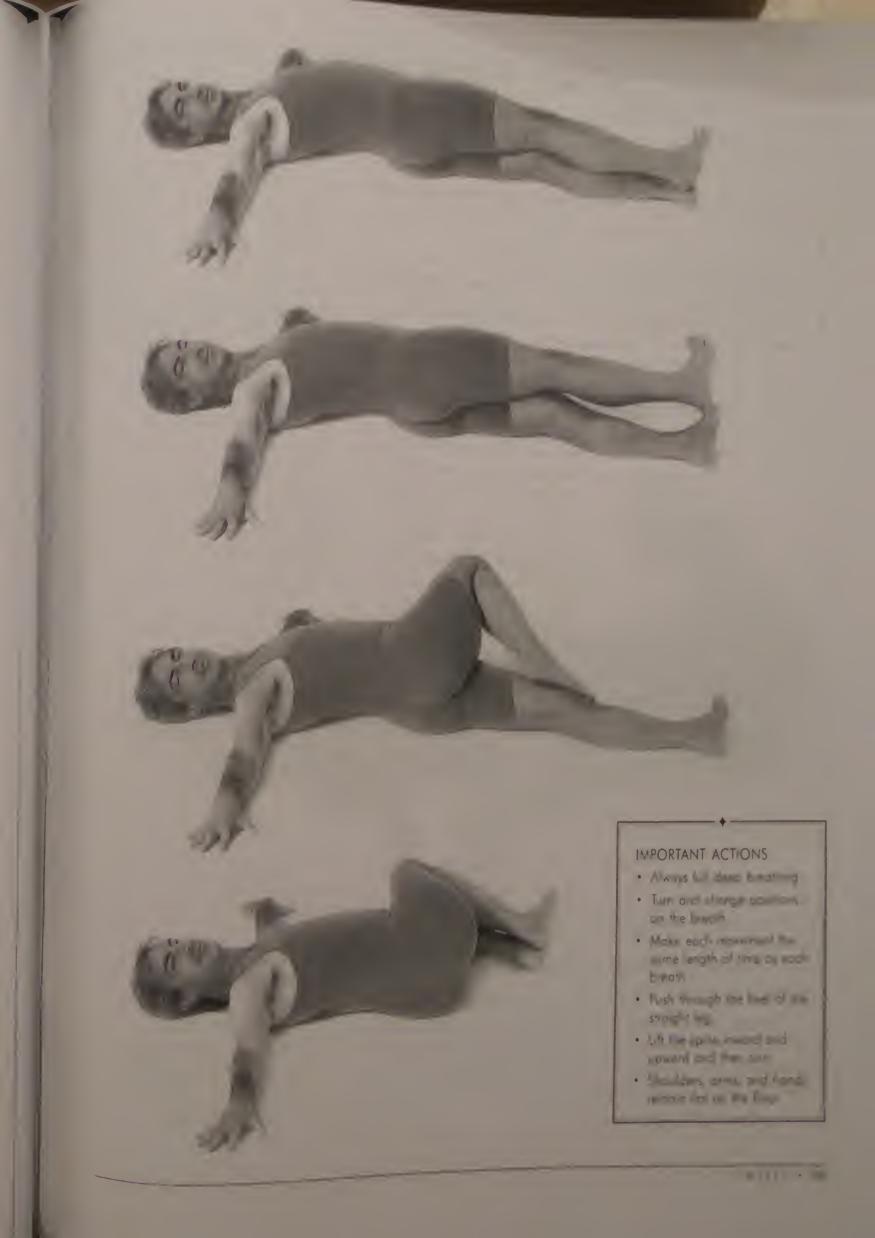
Relax on your back into Savasana, pg 190.

DOSHIC NOTES

These spinal rotations are beneficial for Vata, Pitta, and kapha. It reduces fat, tones the hver, spleen, and pancreas, and is good for digestive health

GENERAL PRECAUTIONS

If there is existing back pain or discomfort is created by the pose, stop practicing twists and see your physician



Jathara Parivartanasana

REVOLVING STOMACH POSE

	VATA L	PITTA 👃	KAPHA ↓
TOUR	Modeous Milling	A. Lot g with stron	Any holding
	7.1 6	Fin breeding	Full breathing
rocus:	Sertemonths.	Mide I to le gin red legs	Pushing through the feet
HOVE	Dear a care old h. old n	lingth spine and it to turn	Lengthen spine and lift to turn

PREPARATION FOR POSE

Beginning Position:

Factor the Learning parties until the norder are strong crough to support the make of your less then make to Jathura Factoritans and

1 while we had your hace to make the first had been been by pathing the left toward the colony is tend. Through the had all the left own mobile have of the left own mobile had all the left own mobile war face.

2 few tracks over to the right tability are summarized with the right to the right

3 As you exhibit turn your lops and cos toward the left bring me the Ences up and under your left elbow. Draw your spine in into the body arching your toper lace, (shoulders and arms stay on the floor). Rotate your cliest back toward your right lake. With each exhalation lengther the spine and open the clest. Remain in this position with the spine rotated for 10.

to be in brothin

4 A your mhale bring your bent knees back to center

5 As you exhale troughten your less and shift your hips to center and then to the left inhale and bend your knee.

6 A concentrate slowly turn cour hip and less toward the right bring in the knees up and meet and right elbox.

Remain in this position with your spine rotated for a few breaths (10/20 seconds). Return to center on an inhalation. Exchale bringing the feet to the floor before you straighten the legs. Relax in Savasana.

DOSHIC NOTES

The spiral rotation move ment is very bencheid for Vata. Pittic and Kapha. It reduce tat, tones the liver, spleen, and ponerers Good for due tive health.

lathara Parivartanasana:

1 Inhale and bend your knees to your chest. Exhale as you straighten your legs pushing feet toward the ceiling. Extend through the heels and pull the halls of the feet down toward your face.

2 as you exhale, shift your hips a few inches over to the right inhale

3 As you exhale strengthen the legs and extend out through the heels. Slowly lower your straight legs to the left, bringing your feet toward your left hand. The left side of the left foot touches the floor (or your hand). Keep the feet and legs together.

A Draw your spine up as if you are arching your back Rotate your chest back toward your right as the legs extend to the left. As you inhale, strengthen and lengthen the legs extending out through the lieels. With each exhalation lengthen the spine and open the chest. Remain in this position with the spine rotated for 10-20 seconds to begin breathing fully.

5 As you exhale, bring your legs back up to center Remember to move and breathe with meditative awareness

6 As you inhale, shift your hips to center and then to your left side

As you exhale, slowly lower your straight legs to your right, bringing your teet toward your right hand. Repeat steps 3 and 4 on this side.

Remain in this position with your spine rotated for a few breaths (10-20 seconds). Return to center on an exhalation, lithale. Bring the feet to the floor before you straighten the legs. Relax in Savasana.

IMPORTANT ACTIONS

- · Full deep breathing
- · Move wit the breath
- · Push through the heels
- · Draw the spine into the bod,
- Shoulders, arms and hands always remain on the floor
- · Lengtnen the top leg

LEARNING AT HOME MODIFICATIONS

- In the legion in try wing the lock or bolster and riving feet tor bint knees) to refluce the amount of rotation and more vour comfort.
- Try placing your buttecks against the wall with your legiextended up the wall. Sude your bent ince or straight legs down the wall into the pole on your right, keep lengthening your hips (especially the top bip) and extending both sitting bones so they always touch the wall.

GENERAL PRECAUTIONS

- It is most important to breath fully in twisting movements even if that means breathing through the mouth
- Back pain should never result from this movement. If there is existing back pain or discomfort, do not practice twisting until you consult your physician.
- Jurning your head is optional and if it do s not feel right for you keep your face centered

ED SAVASANA GS



PATENCIA MALISEN IN YOR MUDICA ANA

Savasana

CORPSE POSE (RELAXATION POSE)

	VATA \	PITTA + + +	KAPHA ↓
TIME	Daily 20 - 30 ininutes of more	Daily 15 – 25 minutes or more	Daily 5 -15 minutes
BREATH	Easy relaxed breath	Soft, relaxed breath	Let the body breathe itself
FOCUS	Relax into stillness	Letting go into stillness	Release and relax

THE POSE

Lay comfortably on the back with the legs stretched long and slightly apart Call muscles are pulled to the inside of each leg Make sure to keep the body warm. Pull the shoulders down and tuck them under you as you lengthen the arms along the floor at the sides, palms up Lengthen the neck Inhale deeply. Exhale and allow the whole body to let go and comfortably relax. Systematically release all tension held in each part of the body. Then release the mind by focusing on the movement of the breath through the body. Completely relax

COMPLETING THE POSE

Showly deepen the breath Bring our attention into your body no certly move your fingers and certly move your fingers and certly move the head in control to the the fleor as you roll to the your right side. Use the rime to pack courself up to other

LEARNING AT HOME: MODIFICATIONS

Shown here are 3 Savasanas with different types of supports and coverings appropriate (and usually preferable) for each of the three doshas. Please practice Savasana in the way that feels right for you

Here are some suggestions for a more comfortable practice

- Place a small rolled towel under the neck for support
- Cover the eyes with a cloth or eye bags
- Place a small towel under the hands to keep the wrist straight and comfortable
- Support the ankle with a rolled towel (about 3" thick)
- Cover yourself for warmth or comfort

IMPORTANT POINTS

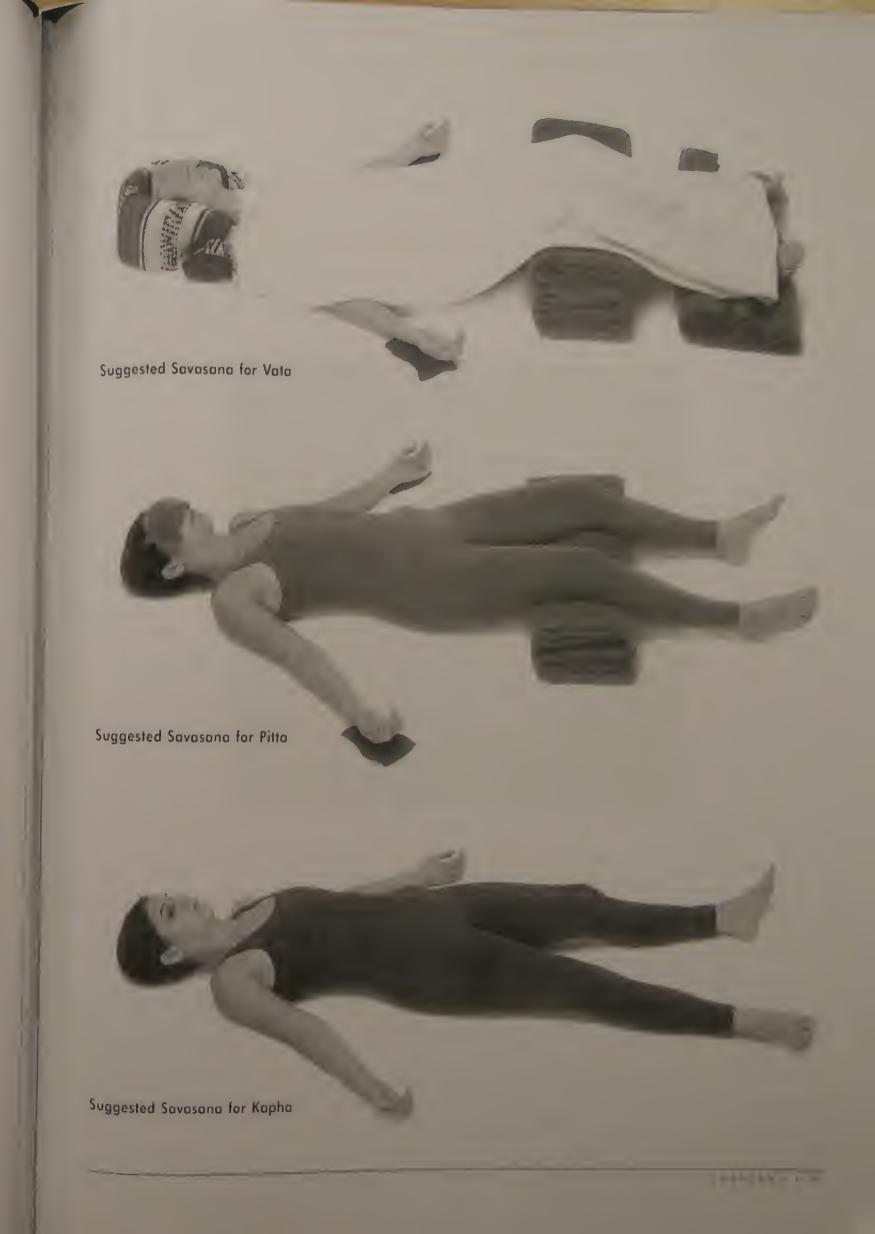
- Shoulders are pulled down and tucked under
- · Neck is long and relaxed
- Face is parallel to floor
- · Lower back is in Neutral

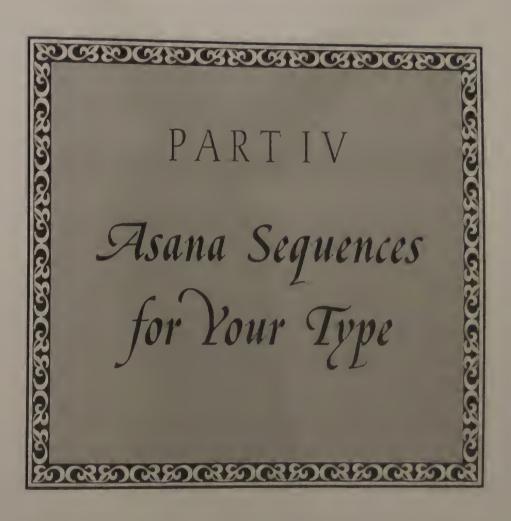
DOSHIC NOTES

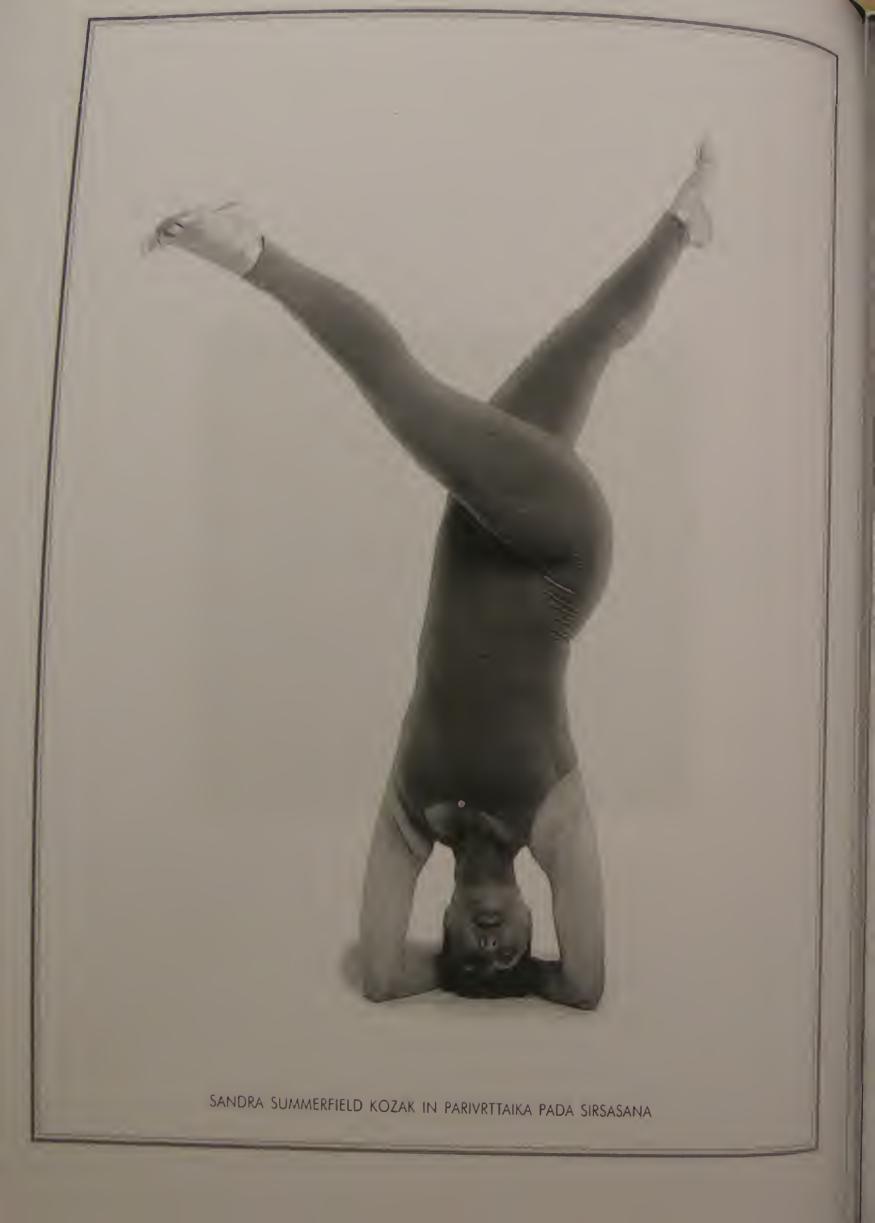
Savasana is the most important asana as it helps relieve accumulated Vata, Pitta and stress. It should always complete your asana practice

GENERAL PRECAUTIONS

For back problems, place a bolster or rolled blankets under the thighs and knees to lengthen the lower back. Place a roll under the neck to support its curve.







IV. 10 ADAPTING YOUR PROGRAM

or a really effective Yoga practice, it is not enough to mechanically follow a series of set prescriptions. Our practice must have the same flexibility that we are trying to develop in our bodie. This chapter shows how to adapt your asana programs relative to age, health, lite-style, and seasonal requirements.

ADAPTING TO YOUR CURRENT LIFE STAGE

AGE

Yoga follows the flow of nature. When we think of altering the practice of Yoga for different tige groups we should remember the nature and energy of these particular groups. For example, children's programs will focus on holding their attention and having fun while giving them ways to learn about themselves and explore new experiences. According to Ayurveda, childhood is the Kapha phase of life, so passages and movements to reduce Kapha (mucus) are important. These should aim at clearing congestion from the head and sinuses, and preventing Kapha from increasing in the lungs and lymph glands. This way children will suffer from fewer colds, flu or allergies

Teens and young adults have more energy and need to express it. So in asam process intense, rajasic style of practice is appropriate, having a fair amount of movement and exercise adolescence begins the Pitta stage of life in which people want to be noticed and all eventures that them recognition in the external world. Young men, in particular casely become overlanded and proper relaxation or Pitta will be aggravated.

START OF BUSINESSES OF

As we grow older our energy level slowly lowers. We will want our Yoga practice to increase it rather than deplete it. An appropriate practice would focus on revitalizing body systems and muntaining flexibility and strength. Older, matine people are naturally quieter. A quieter practice that emphasizes the process of the practice, working consciously with the breath, is much more beneficial than a practice that uses large quantities of energy. Taking on strenuous postures is best done in a systematic way to avoid injuries.

The onset of old age marks the stage of Vata dosha. The aging process increases Vata, depleting our bodily fluids and restricting our movement. It sets in motion various degenerative diseases, particularly arthritis and other conditions that damage the bones. To counter this, we need an asana program that maintains a healthy range of motion for all the joints in the body, particularly the spine. Restorative poses become necessary both to sustain energy after difficult postures and to restore vitality when overly fired or stressed.

As asana is an ideal exercise to reduce Vata, it becomes more important to practice it as we get older, particularly if we are of Vata constitution. For those who want to live longer, asana is the ideal exercise. As the baby boomer generation becomes elderly in the coming years, they are going to want to emphasize asana practice even more. Through releasing Vata, it opens up the energy of Irana to renew us at a very deep level of body and mind.

He pful Yoga practices for the elderly include ever exercises to maintain vision, modified or full may make to counter the effects of gravity that the body tiddicana and Mula Bandhas to give additional support, quadriceps and hamstring to maintain mebility upper body to maintain mebility upper body and opening to facilitate proper but may make iteral strengthening and stretching

(Ndes people autorally become more intro-

verted and contemplative. Old age marks the proof in life in which our outer or material decelopment naturally gives way to an inner or spin trial quest. Developing the mind by practicing concentration (Dharana) techniques that sharpen the focus and meditation (Dhyana) to release the page are important at this time.

Of course, individuals in each group will have different energy levels and will want to tallor their programs accordingly. It is also important to remember that every age group will benefit from breathing practices and regular relaxation practices. Note the table of the stages of life below. The years given are only approximate. The shift from one stage to another is by degrees

Stages of Life

Dosha	Age	Orientation
Kapha	0 - 18	Enjoyment
Pitta	18 – 55	Achievement
Vata	55+	Spiritual Development

SEX

Your yoga practice is an excellent tool to bring the active and passive energies of your body into balance, which makes it less prone to injury, overuse problems, and premature aging.

Male energy is aggressive and strong but can be inflexible and rigid. Men tend to be stiff and need more stretching to keep their energy flowing. Shoulders, legs, and hips should be made more open to create balance with the strength. Most men need to work at learning to maintain their stretches with even breathing for a period of at least forty to sixty seconds each.

Female energy is adaptable but not always energetic or determined. Women tend to be weaker than they are stiff so to bring them to balance includes strengthening as well as stretching in

general women need to strengthen their upper bodies, arms and pelvic stabilizer muscle. They benefit from strengthening and stretching the legs including the adductors and abductors

MENSTRUATION

It is best not to practice asanas during your menstrual period. If the flow is excessive, you may find relief from practicing Virasana, Uttanas ma, Baddha Konasana, Janu Sirsasana, Upavistha Konasana, and Paschimottanasana. If you feel it necessary to practice asana, do not do any strenuous postures like standing poses. Since the natural flow is downward during the monthly cycle, inverted poses, which reverse this downward flow, are not advised.

PREGNANCY

During the first trimester of pregnancy, you can practice any of the normal asanas. After the first trimester, do not practice any asanas that put pressure on the abdomen like cobra and bow poses. Students new to yoga should exercise caution in taking on a new yoga practice or any new or strenuous postures during the advanced stages of pregnancy. The most benefit for the mother-to-be for the delivery of the baby comes from the practice of pelvic and hip-opening poses, both standing and sitting.

Baddha Konasana and Upavista Konasana are both very good and can be practiced during the entire course of pregnancy. Also, postures that bring strength and flexibility to the spine are valuable for supporting the extra weight of the baby. Pregnant women should practice inverted poses, if they feel a desire to, and if they have had regular prior experience practicing them. But even with prior experience, it is wise to stop all inverted postures in the third trimester or at the advice of your doctor.

After childbirth do not practice asanas for at least one month. When you do restart your prac-

tice begin lowly and gently keep your log i printice mild until at least three months after delicity, allowing the body it matural and need directoration period.

ENVIRONMENT REGIONAL WEATHER, SEASONAL CHANGES

The doshas reflect seasonal and environmental influences. We must adjust for these in order to create the most effective practice.

The desert, where the air is dry, warm and clear is a Kapha reducing environment. Kapha types are so well balanced by the desert environment that they can practice a more generalized yoga practice in that climate. But Vata and Pitta types do not do well in a desert environment and should avoid the excess heat and dryness. All the poses that increase Kapha will be beneficial to Vata and Pitta to stabilize and ground the desert's big sky heat and dry energy.

Vata is best reduced by a moist tropical environment where the temperature does not fluctuate greatly, like Hawaii. The tropics are a perfect Vata reducing climate and a balancing, enjoyable environment for them. Vatas will not need to focus so much on Vata reducing poses since the weather itself is constantly reducing excess V-ta. But Pittus and Kaplius will need to work horder on their dosha-reducing programs to belonce the effects of the heat and moisture.

Cool and wet weather is generally Prince ducing. In Seattle, Washington a Prita type is happily cooled and moistened. However, a Value of who lives in such cold damp climates benefit from creating warmth in their Yoga practice. Kanbas prefer a dry and warm environment, so they also benefit from practicing strengers. Leading 1286 tures in cool damp climates since that is the north Kapha provoking type of weather.

In a dry and cold environment backling call desert or the northern plans. Values are cold-lenged. This climate is the opposite of what see this

them so they will want to create heat and moisture in their lives. Pittas do well with the coolness but have problems with the intense sunlight. Kaphas do well with the dryness but find the cold difficult, so they too will benefit from practicing heating postures.

The Fast Coast and Midwest climate, with hot and damp summers, is Pitta aggravating in the summer. The cold and damp winters are Kapha aggravating, though as a whole these climates promote Kapha with their constant moisture. In such four season climates seasonal adjustments are very important.

Climate Factors that Reduce the Doshas

Vata	Warm & Moist	
Pitta	Cool & a Little Dry	
Kapha	Warm & Dry	

Note that Pitta has a damp quality that makes Pittas suffer in hot damp conditions, but they do well in cool damp conditions. Heat or cold is the main factor for them. Dryness or dampness is secondary.

Seasonal Changes

As the seasons change, the environmental effects on the doshas changes. Your Yoga practice can be elected to help balance the effects of these changes in the weather

Summer brings warmth, usually with some mountity which means that Vata types will be acted by the heat and moisture. But the heat makes littly to Pitta types will want to practice that inducing portures to balance. Vata and a phonor was the botter the summer sun and to the summer sun and to the chair teem on any do hie reducing practice.

fall has a cooling and drying effect, as the leaves login in turn, with more moderate tem-

peratures, so Vata will be increasing. Pitta will be decreasing with the cooling temperatures. The dry ness will also keep Kapha from increasing. The focus should be on reducing Vata and increasing moisture in the bodily tissues.

Winter brings very cold and often dry weather that disturbs Vata, particularly in early winter. Kapha is increased by the cold of winter, and by the dampness that is part of many winter climates, particularly in late winter. Pittas do better in winter than the other types. However, extreme cold causes more health complaints in all types because the body requires a significant amount of warmth. Therefore, winter is the main season for colds, flu and other infectious diseases. Maintaining a more active asana program in the winter helps maintain our bodily warmth and power of circulation in order to prevent such diseases.

Spring is a season typically of wet and cool weather that is Kapha in nature and good for reducing Pitta. While Vata benefits from the moisture and rising temperatures of spring, it is increased by stormy and windy weather. While this is more common in the fall, it can happen in any season and varies by climate. In many areas, like the Southwest, spring is also windy.

We must remember the nature of our home environment as well because we spend more time indoors. In winter, many people, even in wet climates, use dry heat that has Vata aggravating properties. In the summer cool and dry air conditioning can also aggravate Vata. Make sure to have the appropriate temperature and humidity in your house, particularly in the room in which you sleep

Seasonal Effects on the Doshas

Summer (hot with some humidity)	Vata -	Pitta + +	Kapha -
Foll (cool and dry)	Vata +	Pitta =	Kapha -
Winter (cold and damp)	Vata +	Pitta	Kaplia +
Spring (warm and wet)	Vata -	Pitta +	Kapha +

BEHAVIORAL AND LIFE-STYLE CONSIDERATIONS

Each doshic type tends to a behavior and litestyle that increases its own energy. Vata types are prone to excessive activity because that is the normal expression of Vata. On a physical level, this manifests as restless moving exercising and traveling. On a social level, there is much busyness with unstable and changeable work and relationship situations. Vatas have hectic lives, ever engaged in new projects, constantly talking and not taking proper care of themselves through adequate food or rest. Asana practice should aim at calming Vata by strengthening their focus and stilling their activity.

Pitta types are disturbed by excess heat drive and passion, pursuing high levels of achievement in life. Their positive focus often becomes excessive or obsessive preventing them from being calm and relaxed. They are typically driven intense and unyielding. Asana practice should aim at releasing this drive, soothing their irritation, and allowing them to be receptive and open.

kaphas tend toward a sedentary life, pulsuing case and comfort, with reduced activity or expression, which is the opposite of what they need They love to sleep but do better with much less sleep than they think they need It is the end in a of Kaphir to fight this sedentary life to be and active, alert and motivated. Making their rogar practice dynamic and strengous helps but not the Kapha tendency.

NUTRITIONAL INTAKE

Ayurved r recommends specific diet for each doshic type. You can examine these in various books on Ayurvedic diet and cooking. Food is what goes into the body and exercise is what come out of it. For proper asana, which is right exercise proper nutrition is necessary. For this an Ayurvedic diet is the best place to start.

Vata types need a rich and nutritive diet balanced by the proper amount of spices to incure good digestion of heavier food articles. This can be achieved by a diet based on whole grains, be not seeds and nuts, dairy products and root vegetables along with mild spices like ginger cinnamon, turmeric, and cardamom. Many Vata types, leel netter if they take dairy, eggs or even animal products (though Ayurveda does not like to pre-critemeat based upon karmic considerations. Vitas suffer quickly from detary indiscretions lack of proper nutrition and irregular cataligns.

Pitta types need a croling and nutritive distance avoiding hot spices ofly find saurarians sall and alcohol. They generally have a strong intitle and good thirst. They can algest had asily and tolerate a number of different ways which often makes them und scriminating what they eat. They do well who could have rice and mung leans agh talls fix, suithing or ghee), and reduced spices fex up to could cloves, cannomous cumin and further than hore saids and reduced spices fex up to could be hereful from note saids and reduced spices fex up to contain the late spring and suithing and have the late spring and suithing and have the late spring and suithing and have the late spring and suithing and suithing and have the late spring and suithing and suithing

Kaplia types need eight med has food and a generally reducing diel. They to well with more spices are being caverage thack pepper med mittand tyling days are only food and

ARRESTS CHARGE STREET, IN

anything heavy, greasy or sticky. They do best with light meals, plenty of cooked vegetables, and occasional fasting. They should avoid cating after sunset or in the early morning. Their tendency is to get addicted to Kapha food, sweet, only or heavy food articles.

HOW TO PRACTICE TO PACIFY THE DOSHAS

MOVING OR STILL

Vatas do best with predominantly still poses, but in severe Vata excess this may be too difficult to maintain. Then Vatas benefit from slow controlled movement with conscious breathing

Kaphas benefit from increased movement because it energizes them. But Kaphas can also benefit from holding still in an intense or strenuous position like the headstand or some standing poses, particularly if accompanied by deep breathing.

Pittas benefit from slow easy movement or from remaining still, if there is not a lot of strain. They need to relax their intense focus in life with postures that allow them to let go.

HOW LONG TO HOLD STATIC POSES

Lech asana has a suggested time for holding it. However in general, Vatas should hold a pose, but without stress, in order to develop stability and to reduce excess Vata. Pittas should hold a pose only as long as there is no strain or heat created uphas benefit from remaining in the poses to the point of work, holding them beyond what feels comfortable.

ASAMA AND PRANAYAMA. USING THE BREATH TO MODIFY THE EFFECTS OF ASAMA

Varantee rived by using a flow, steady, contended the third Upayi the sound made by the first can be used by Vatas for hold my feet that lightly applied loas to avoid strain) Pittas benefit from closing the glottis as well. They can breathe out through their mouths to reduce heat. When Pittas push themselves in a pose the breath will change. The Ujiayi sound can be used throughout their practice to let them hear if they begin to push themselves.

Kaphas need to breathe deeply in the poses Rapid breathing like Bhastrika (breath of fire) is also good for them.

Ayurveda applies alternate nostril breathing for balancing the doshas. Breathing in through the right (solar) nostril and out through the left (lunar) nostril increases heat and reduces Kapha Breathing in through the left (lunar) nostril and out through the right (solar) nostril decreases heat and reduces Pitta. Vatas benefit by doing both types of alternate nostril breathing, particularly right nostril breathing in the morning and left nostril breathing in the evening.

DEGREE OF CHALLENGE AND EXERTION

Vata types are best served by the challenge of remaining still and holding the pose consciously aware of the body in that position. Pittas must not overexert themselves as creates more Pitta energy. Pittas benefit from the challenge of being gentle with themselves, which can be their great est challenge. Sedentary Kapha is challenged by activity and so they can overcome their challenge by continuing the practice long past the time when they want to stop.

Vatas tend toward Vata energy and love active and fast movements that produce more Vata-Pittas want to exert themselves pushing toward their goal. Kaphas would rather not exert themselves at all. The challenge for all of the doshas is to work against their natural tendencies.



IV. 11 TWO TYPES OF ASANA PROGRAMS FOR YOUR TYPE

GENERAL NOTES FOR ALL PROGRAMS

n this section, you are given two different types of Vata. Pitta or Kapha reducing programs. The first is an Instant Change Program consisting of classes that immediately relicate the discompost associated with high Vata, high Pitta, or high Kapha. The second is the Long Term Program that outlines six to nine months of classes for each of the doshas. These classes are well rounded in the design and over time permanently reduce any excess of the doshas. Both programs are aftered in land degrees of difficulty: Levels I, II, III and IV

- Level I is designed for those who want to build a strong foundation for starting the process those who attend an occasional class but do not have a regular practice of the contraction who are new to Yoga.
- Level II is for students who have been studying Yoga for a minimum of the local states who attend at least one asana class weekly, who have created some awareness in this locales has a knowledgeable about a number of asanas
- Level III is for students who have an asana teacher and a strong daily practice. They should be advanced in their use of focused movement, have the ability to hold their four dation as they great the poses, and use the breath as a vehicle for extension and development.
- Level IV addresses the needs of advanced students and teachers. Sample classes suggestion ideas for program development are offered

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GROWING IN YOUR PRACTICE

As the student progresses, their alignment and technique advance as well. They learn to form and hold strong foundations as they practice each asana. They are able to remain in poses for longer periods of time with a mastery over their breath. Their practice is done for learning about themselves, being present in each moment, and maintaining a strong attention within the energy field of each asana.

AT WHAT LEVEL ARE YOU?

If you are not sure about what level you should begin a program, choose the easier practices. The exception is if you are feeling that your Kapha is too high (if you are feeling heavy, dull, congested or mert). Then you might want to work harder to get your energy moving. While it is important that the student remains injury free, we suggest that Kaphas work themselves harder than they like. Pushing themselves beyond their ordinary limits will feel better and become easier within a short time.

Vata and Pitta types usually push themselves too much already, which works against effective energy management. If you are Vata or Pitta, it is better to work slowly and consistently to develop strength and flexibility, rather than try to force anything quickly.

RESTORING BALANCE

A good rule to remember is that once our dosha is out of balance, we gravitate toward those things that imbalance it further, not toward those that bring it back into balance. For example, agitated Vato types tend to pursue things that stimulate and mitrate them further, like excess or abrupt immemits. This means that the poses which are altractive to a person whose dosha is too high are that to be those that increase it further. Many want tipes like to do strong backbends because feel good to them. But strong

backbends can provoke Vata derangements, his feelings of anxiety and fear, tach doshie type should remember that doing what feels good in the moment won't necessarily be balancing in the long run. They should focus on poses that leave them feeling centered and comfortable both at the end of their practice and for the rest of the day.

REVERSING EFFECTS

Some asanas may increase a dosha, but you may still need to practice them for various reasons. Use the following five ideas to help counteract the provoking effects of Yoga postures:

- 1. Breathe fully and consciously when moving into the poses and holding them.
- 2. Shorten the length of time that you hold the pose that increases the dosha.
- 3. Lengthen the time and amount of counteracting poses that reduce the dosha
- 4. Limit the number of days in the week that you practice dosha increasing poses.
- 5. Make the length of your Savasana appropriate for your doshic type.

You will find the classes from both short and long term programs are valuable for your daily experience and overall health. Remember, as your 'Yoga for Your Type' classes eliminate doshic excesses, your disease potential will be reduced, insuring comfort and good health.



IV. 12 INSTANT CHANGE PROGRAMS FOR EACH DOSHIC TYPE

nstant Change Programs are offered in two lengths—as short twenty to thirty-minute practices or as longer fifty to sixty-minute classes. While we advocate longer practices, we know that isn't always possible.

- ♦ SHORTER PRACTICES: For a 20 30 minute session, do only the postures pictured in the shaued areas.
- ♦ LONGER PRACTICES: For a 40 50 minute session practice all of the postures letted in the Instant Change Programs.
- LEVEL IV POSES: The photographs in Levels I, II and III are intended to assist the student with casy identification of the postures. Because the Level IV postures are intended for more advanced Yaga practitioners, they are only listed. The Level IV poses for a shorter practice are marked with an asterisk.

Working with all the poses listed in a prescribed class lengthens the practice significantly. For a longer ninety-minute or more practice, use the entire list, extend the holding times, and reveal same or all of the postures.

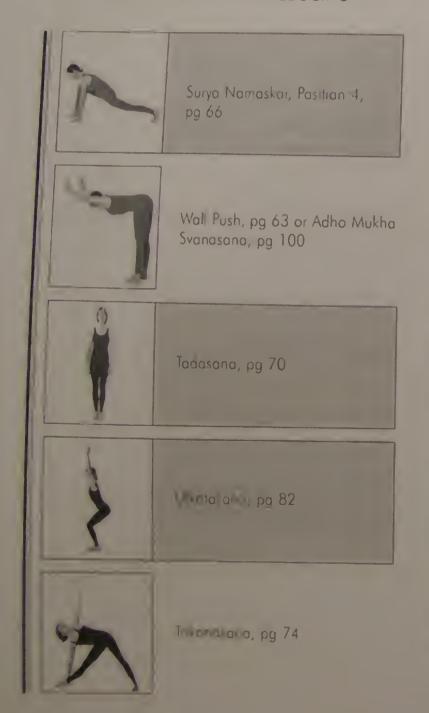
Surya Namaskar, the Sun Salutation, should be done easily and slowly for Vita and Pilta and more strenuously for Kapha.

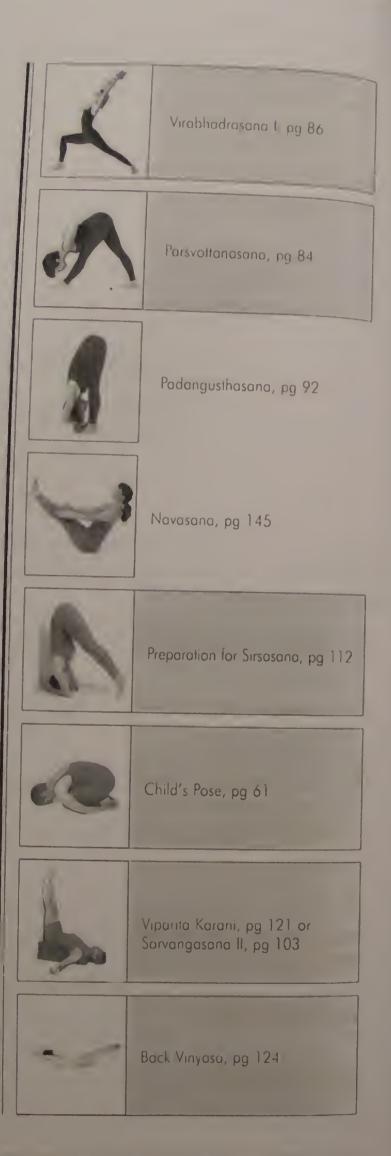
VATA REDUCING INSTANT CHANGE PROGRAMS

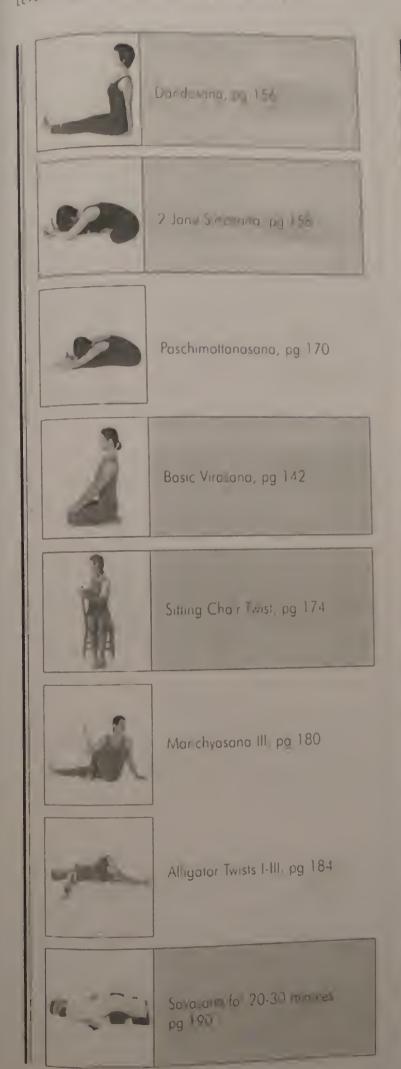
To reduce excess Vata practice in a quiet, grounded and systematic way. Vatas should think of building core strength in the body while main taining flexibility. The balance between strength and flexibility is critical for a positive experience of the Vata dosha.

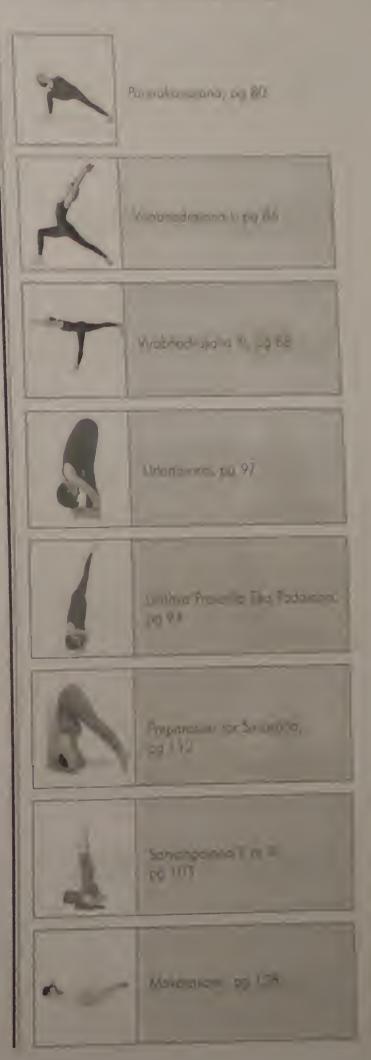
Remember that it is best for Vatas to work the poses with the breath and hold the standing sitting, all forward bends, and twists longer than they are inclined to do Remaining still will be the Vata challenge as well as the reward

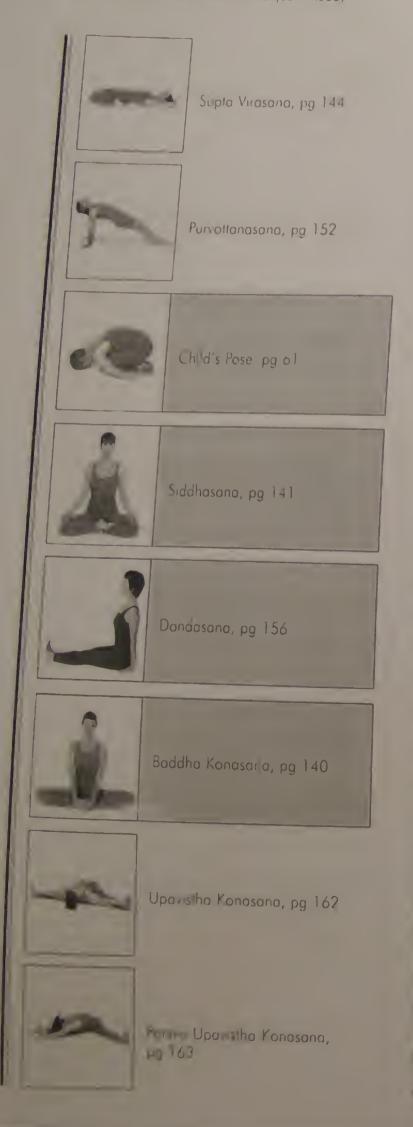
LEVEL I INSTANT VATA REDUCING



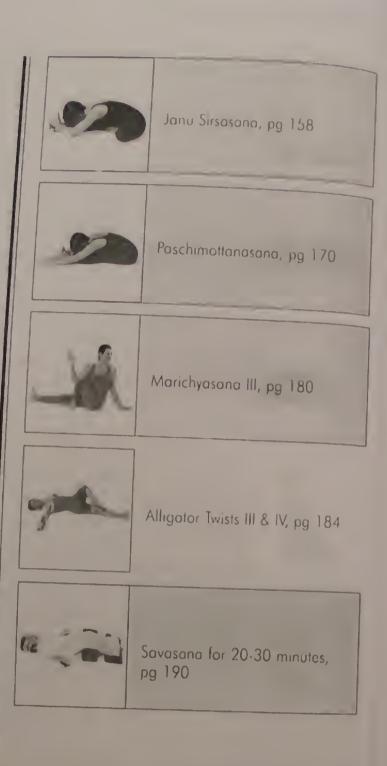








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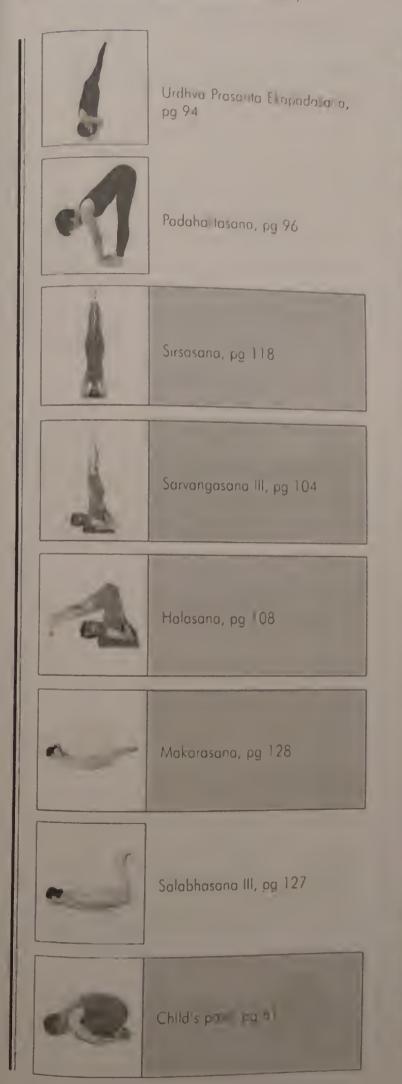
LEVEL III INSTANT VATA REDUCING

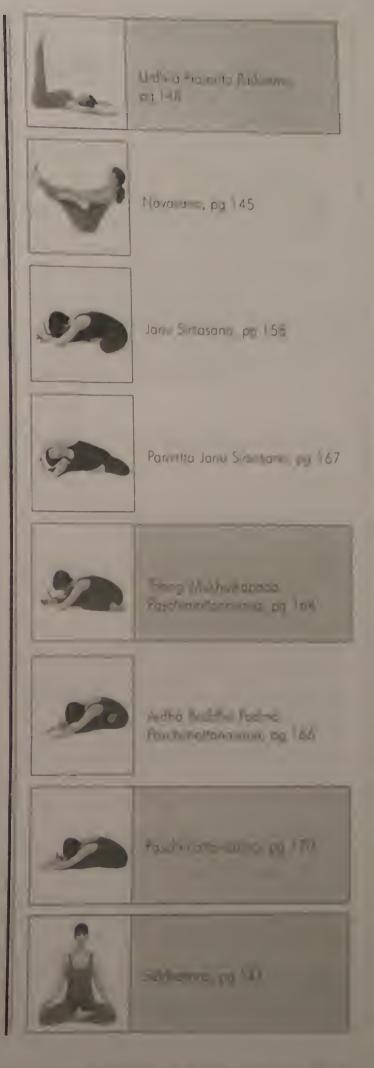


Parivitta Trikoriasana, pg 76



Parsvakonasana, pg. 80





Ardha Matsyendrasana I or II, pg 182



Juthora Parvartanasana 79 186



Savasana for 20-30 minutes,

LEVEL IV INSTANT VATA REDUCING

Sirsasana *

Any Sirsasana Variation

Bakasana

Niralamba Sarvangasana

Pindasana in Sarvangasana *

Eka Pada Rajakapotasana *

Harumanasana

Yoga Mudrasana *

Kurmasana *

Malasana *

A sa Badd a Pad a Pasch mottanasana *

Pa va Juavistra Konasana *

Lizza Mukia Pasci mottanasana

Paramo Posshimotlanasana

Fare and Er Verchio and II.

Samuel of the 20-30 minutes *

PITTA REDUCING INSTANT CHANGE PROGRAMS

Remember the Pitta energy presses forward in an impulsive manner Excess Pitta is reduced by practicing in an effortless, non-goal oriented way, working at about seventy five percent of our capacity. Rest assured that when a Pitta person practices effortlessly they will still be working harder than everyone else. Use the breath to mointor the level of work intensity. Forward bends and twists are very effective in both reducing excess Pitta and in bringing up low Pitta. Hold these postures for longer periods to reduce Pitta.

LEVEL I INSTANT PITTA REDUCING



Cat Stretch, pg 60



Back Vinyasa, pg 124



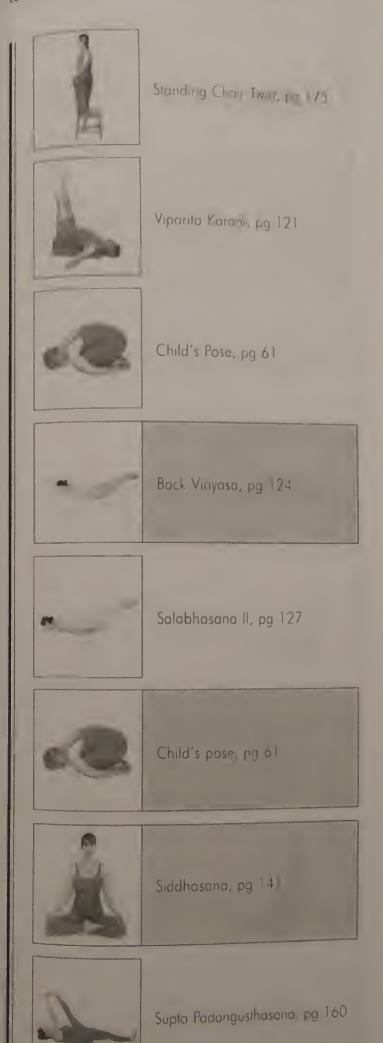
Adho Mukha Svanasana, pg 100

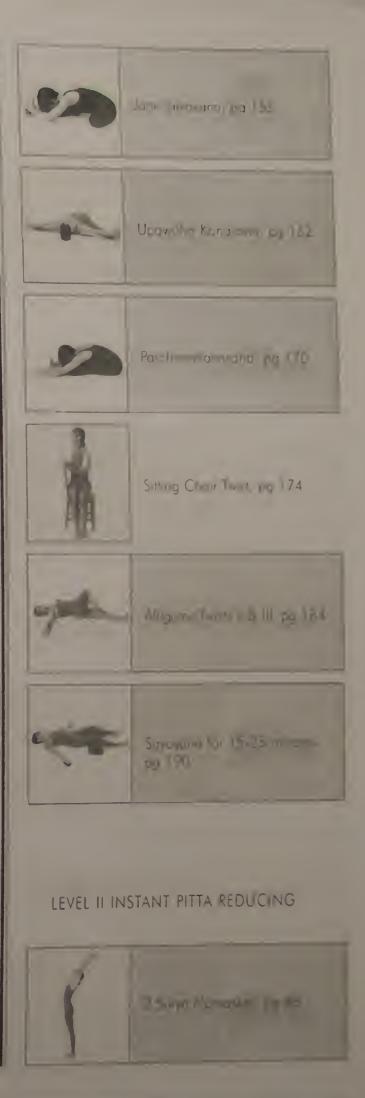


Surya Namaskar Position #4, pg 66

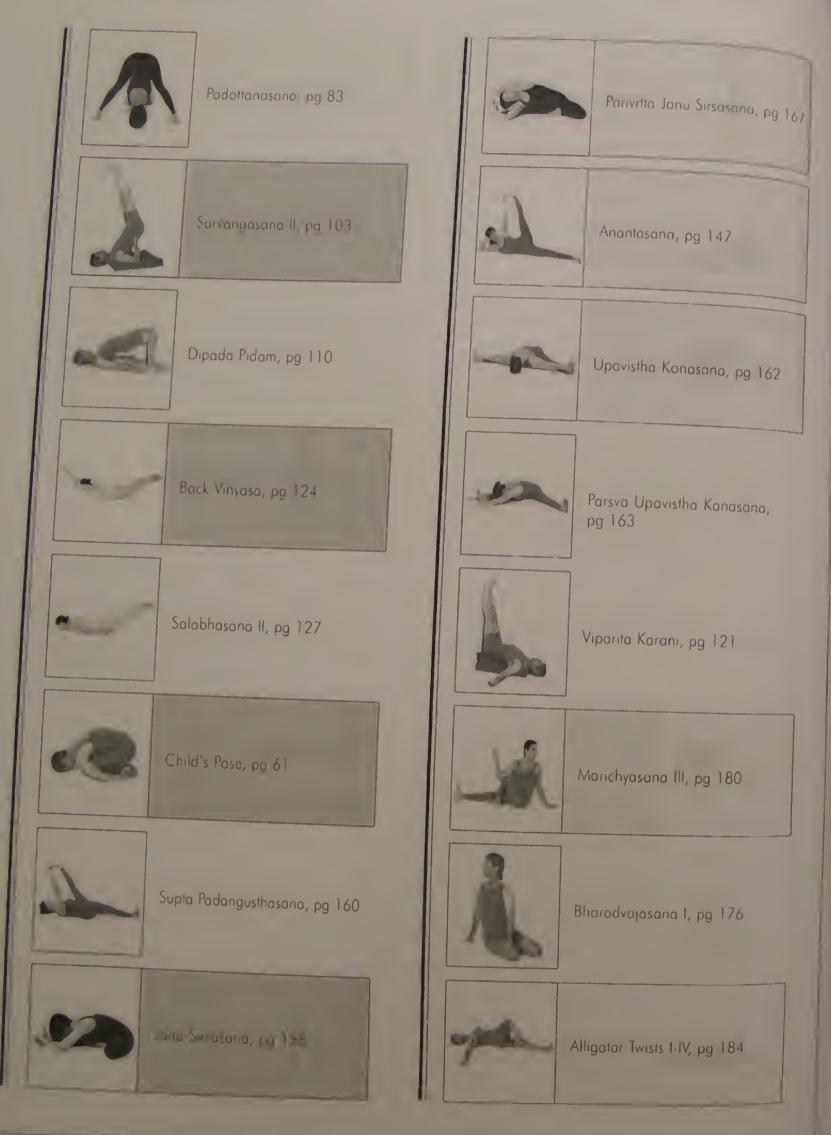


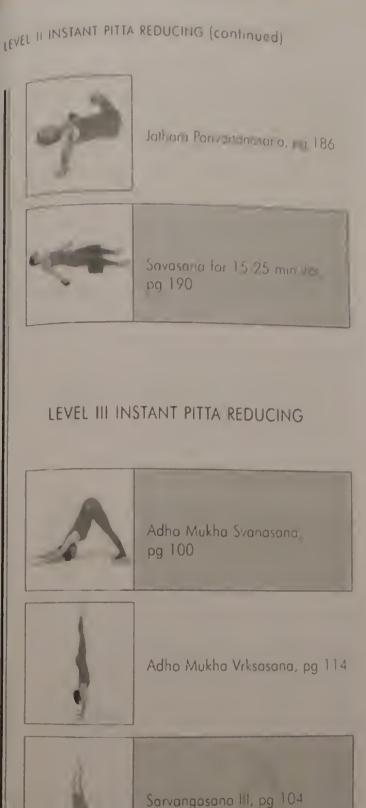
Padatanasana, pg 83 or Wall Hang, pg 64

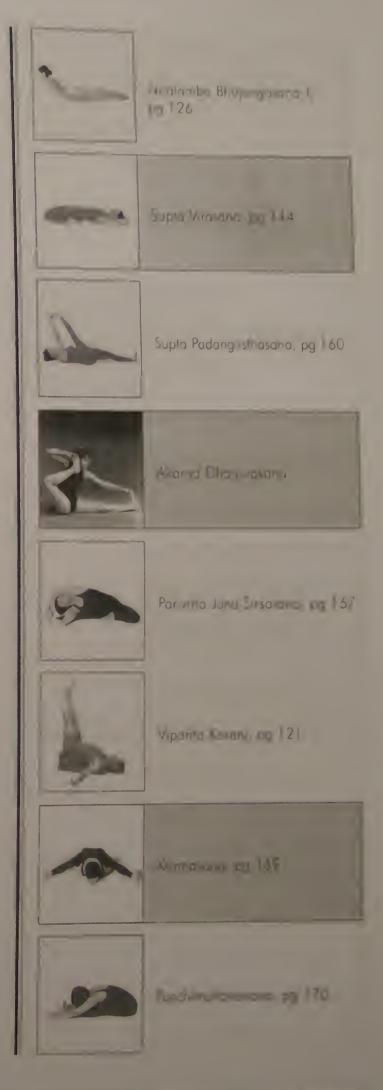




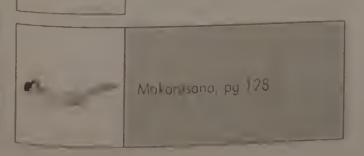
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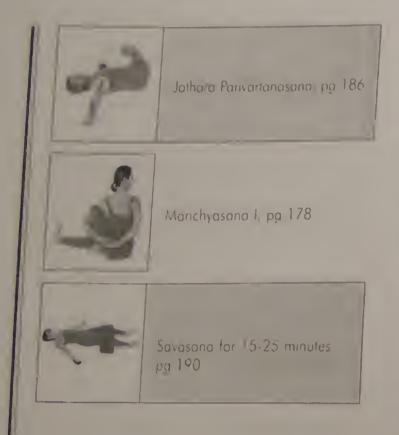


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Setu Bandha Sarvangasana

Variation, pg 107



LEVEL IV INSTANT PITTA REDUCING

Pincha May asana

-dho Wu ha Vrksasana

Sar, ungasana & Variations

N alamba Sarvangasana *

Ela loga Srasana.

Lirdhia Dianura ana 1

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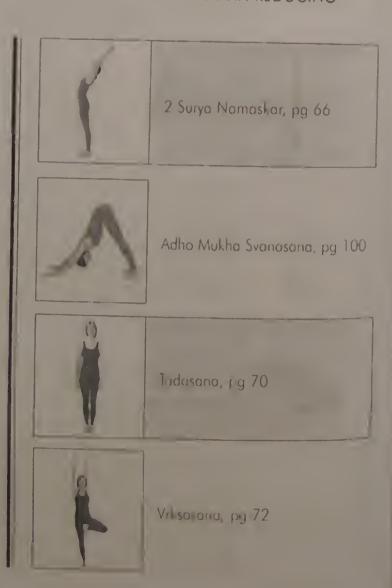
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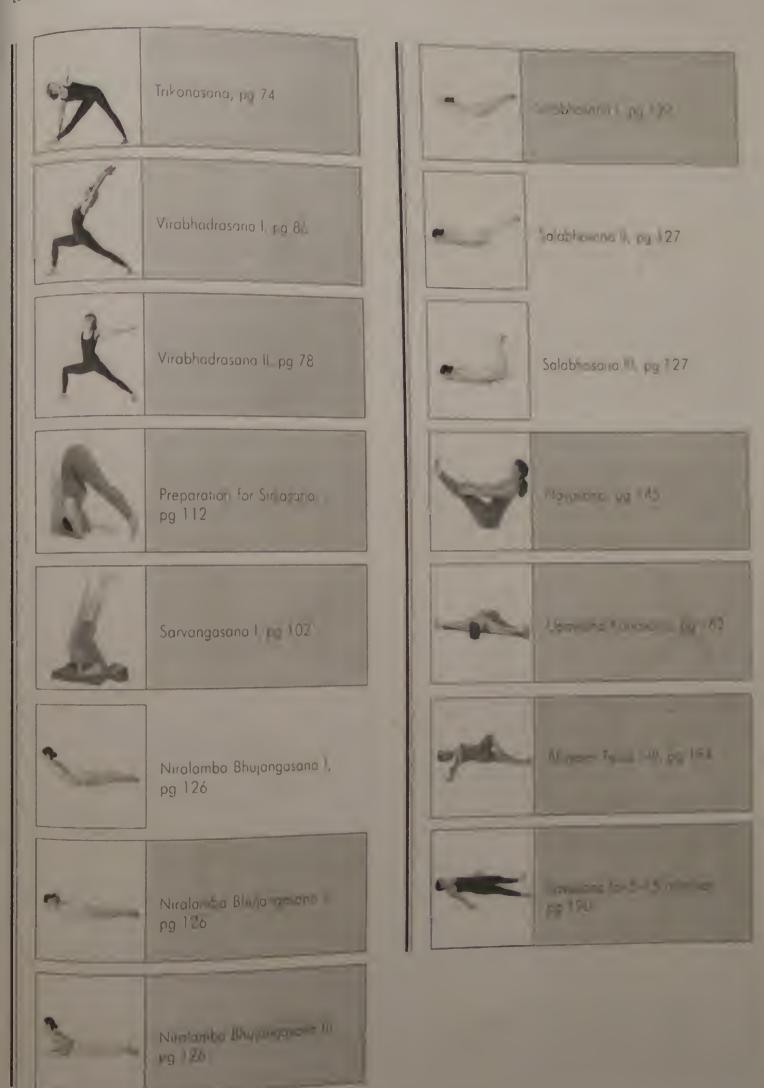
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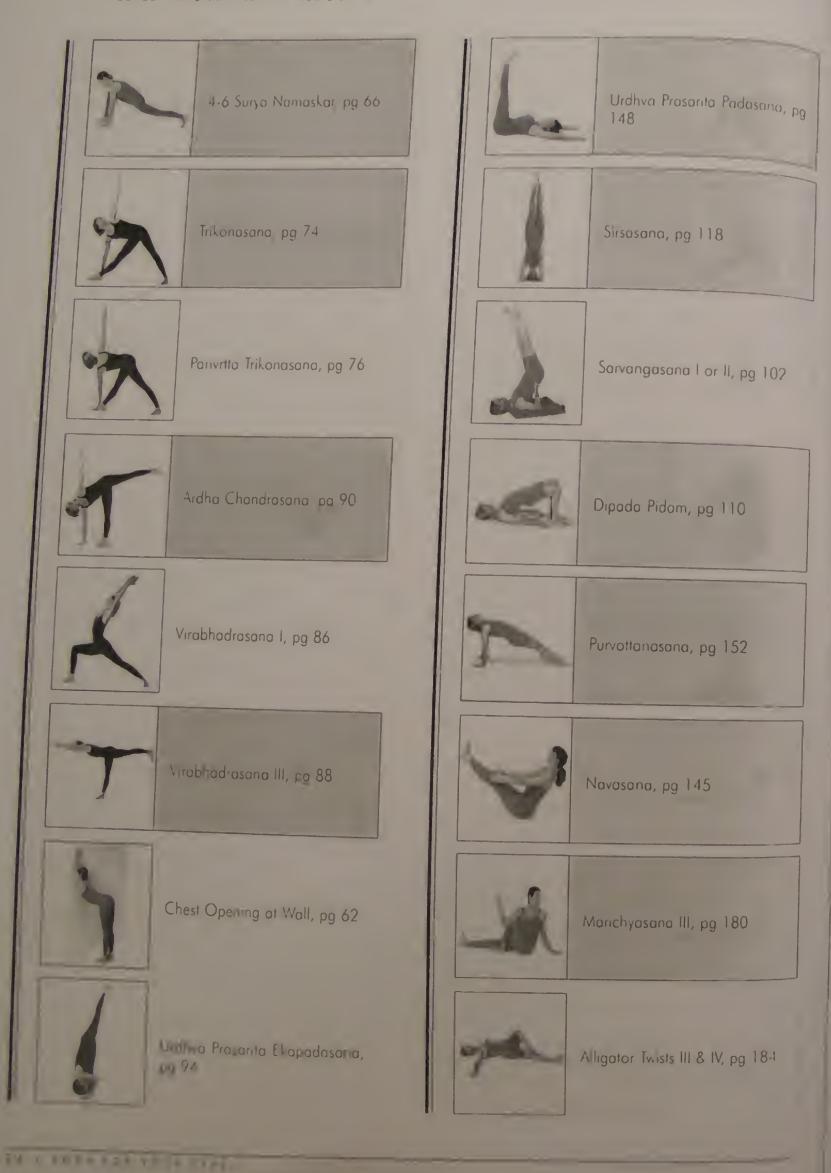
KAPHA REDUCING INSTANT CHANGE PROGRAMS

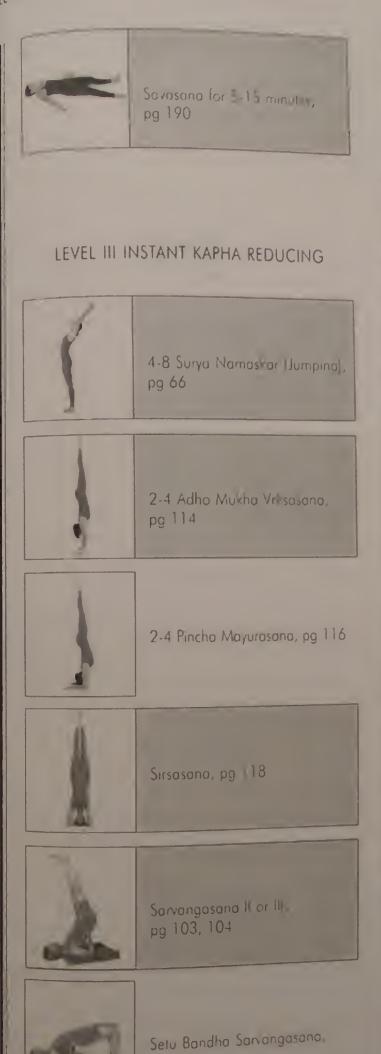
kaphas should always remember to practice in an energetic way. The challenge for kapha is to keep up the level of effort needed to reduce their dosha. When a kapha practices energetically they are usually not exceeding their capacity. Kaphas benefit from standing poses, headstands all inverted poses, and backbends. Headstands and handstands are especially good for reducing kapha. When there is excess body weight first strengthen the shoulders, arms and legs, then master the armstands and shoulderstands. Avoid putting excess weight on the head in headstands until the upper body has been strengthened. Since forward bends increase Kapha, hold these positions for a shorter time.

LEVEL I INSTANT KAPHA REDUCING

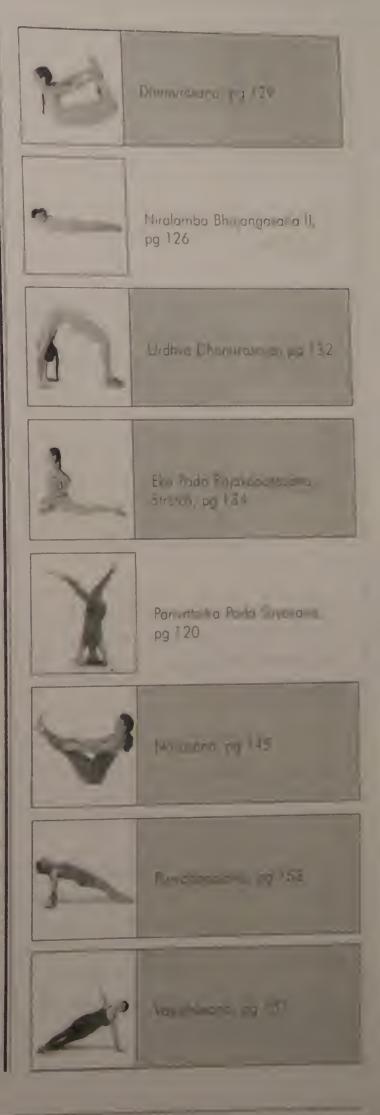








pg 107





Akarna Dhanurasana



Supta Padangusthasana, pg 160



Pan rita Janu Sirsasana pg 167



Savasana for 5 15 minutes, pg 190

LEVEL IV INSTANT KAPHA REDUCING

Tuna Namaskar Jump ngs)

A y S rsasara & Variations .

Sar angosa a & Variations .

Mialamba Sarvangasana

Unoro Padosano

Ela Moda Undhia Dhonurasana .

His Rada Vicania Dandalana .

the Pima Repercutatora !

Va Nusaro

Visida tratana h

I ma Parking Toldra.

Urdhva Mukha Paschimottanasana *

Marchyasana I .

Any Ardha Matsyendrasana

Savasana for 5 - 15 minutes *



IV. 13 LONG TERM DOSHA REDUCING PROGRAMS FOR EACH DOSHIC TYPE

he Long Term programs provide six to nine months of classes. Each dosine program is described by reduce the buildup of doshic excess at their primary sites of accumulation is tomach for and small intestine for Pitta and large intestine for Vata). The Long Term program have been given detail for Levels I & II for each of the doshas. Most students will fall into one of these two calculus states are growing their practices in a well-rounded way.

Each class should be used for seven to nine days before moving on to the new class. When I do not on a new practice within your doshic program, use the first few days to learn the poses, the rechange had the sequence of the program. Days four through seven can be used to improve your to include and the begin focusing on the breath. In the last few days concentrate on the breath as the vehicle for the attribute extension of the pose.

It is assumed that Levels III and IV students have more experience with technique sequencing and energy balancing of the poses. So for these levels, sample classes, ideas, and suggestions the processing the blend of asanas suitable for balancing their doshas. More specific details are the treatment of the students will be able to design their own long term practices using the information in this land.

Iwo sample classes (practices) are outlined for Levels III and IV. For a fonger experience of the course changes produced by these programs. Level III or IV students may want to follow the Level II see some longer period.

LONG TERM VATA REDUCING PROGRAM

GENERAL NOTES

Generally asanas that are grounding stabilizing and strengthening will reduce excess Vata. These qualities are found in standing poses, especially the standing hip closing poses like Warnor t and III and standing forward bends Padangusthasana Also floor poses and all sitting torward bends are Vata pacifying. On the other hand, backbends increase Vata dosha if done excessively or unconsciously Backbending is essential for the long-term maintenance of the Vata spine but should be done gently. Like twisting poses, they keep the spine supple by not allowing excess Vata to accumulate in the bones of the back. Savasana is the best pose for pacifying Vata and should be practiced daily for twenty to thirty minntes as a conclusion to the asana practice.

Using the breath for control and focus will effectively reduce Vata. By concentrating on the quality, quantity, and movement of the breath, the practitioner can easily remain quiet, holding the pose for an extended period of time. Excess Vata creates fidgeting and the need to constantly move. This fidgeting movement stimulates more Vata. Discipline is required because the practice must be done in a controlled, attentive manner. The longer the practitioner is able to hold these calming, quieting poses the more effective the poses will be.

Think of creating 'core' strength, stability, and stamina by using small controlled movements to strengthen and maintain the integrity of the enal muscles, the trunk erector muscles, the pelloc stabilizing muscles, and the abdominal muscles it is very important for Vata types to communicate it is very important for Vata types to communicate of the strength needed to maintain one integrity at they develop the flexibility needed in the pine and points. Vata types want to flex to the consumum and flexibility. Balance should remain foremore when the trunk and movement practice.

Lach dosha tends to seek its own energy rather than moving toward balance. Vata types love to move. In fact, the more Vata a person is the more movement you will observe in them. When the practitioner is severely Vata provoked, it may not even be possible for them to be still the this case, beginning with a very slow vinvasa (movement series), his an easy sun salutation, help initiates the pacifying process. As Vata be comes pacified, the practice of stillness gets easier.

LEVEL III AND IV STUDENTS

The advanced practitioner should be familiar with the poses that are listed in their programs. For this reason, many of these poses are not detailed in this book. Advanced practitioners will know their bodies and honor their limitations, selecting the appropriate poses accordingly. If you do have questions about the advanced positions, please talk with your asana teacher or refer to Light On Yoga by B.K.S. lyengar.

For the advanced student, samples of doshareducing practices are given. From these guides they can easily construct their own programs.

To continue advancing your practice, slowly increase the time that you hold each pose. More advanced students hold their postures longer with quiet smooth breathing throughout the entire practice. Whenever practicing poses that provoke Vata energy, consider using the breath as a constant reference for stillness.

The Level III student should already have a working knowledge of posture selection and sequencing as well as how to progress and change their practice over time. At this point they should understand how to balance their bodies through their practice. If after using the Level III sample practice sessions the Level III student wants to gain more insight into the energetic qualities of the poses and program progression, we suggest that they use the Level II practice sessions. Of course, they can make Level II practice more challenging

by holding the poses longer and remaining to coved while sustaining a grounded just place within themselves

Grounding and tocum, on the quet, nour ishing breath is a good perspective tor a Vata type practice at any level. Remember to always choose balance and self-support, strength and stability

LONG TERM VATA REDUCING PROGRAMS

LEVEL I VATA

Level I VATA Practice #1, Week 1

Pelvic Tilt pg 59, Neck Stretch pg 57, Cat Stretch pg 60, Tadasana pg 70, Vrksasana pg 72 Wall Push pg 63; Wall Hang pg 61; Adho Mukha Svanasana pg 100, Viparita Karani pg 121, Back Vmyasa pg 124; Child's Pose pg 61 Baddha Konasana pg 140; Dandasana pg 156, Janu Sirsasana pg 158, Sitting Chair Twist pg 174 20-30 minute Savasana pg 190

Level I VATA Practice #2, Week 2

Cat Stretch pg 60; Runner's Lunge pg 66. Iadasana pg 70; Utkatasana pg 82; Trikonasana pg 74; Virabhadrasana I pg 86; Wall Hang pg 64; Standing Chair Twist pg 175; Sarvangasana I pg 102; Niralamba Bhujangasana I pg 126. Salabhasana I pg 127; Dandasana pg 156; Janu Sirsasana pg 158; Alligator Twists I-IV pg 184; 20-30 mmute Savasana pg 190.

Level I VATA Practice #3, Week 3

2 Surya Namaskar pg 66; Adho Mukha Svanasana pg 100; Sarvangasana For II pg 102, Depada Pidam pg 110, 2 Back Vinyasa pg 124. Purvottanasana pg 152; Child's Pose pg 61; Baddha konasana pg 140, Siddhasana pg 141. Upavistha konasana pg 162, Paschimottanasana pg 170. Alligator Isvists I-III pg 184; 20–30 minute Savasana pg 190.

Level I VATA Practice #4, Week 4

Utkatasana pg 82 Trikonasana pg 74

Viribha ha ma l pr 78, Eura on i a pr a virthadra ma l pr 80, Palan u tha ma pr 92 arvina and l pr 10. Nu d mb Bhuan at II pr 120, Sala ha ma II pr 127 Cu ld 10 = pr 61 Sapta Pada neurtha ma pr 160. Sira and pr 158 arang du l adapod Paschimottana ma pr 164 Albator u it 11 IV pr 184, 20-30 minut. Savisma pr 150

Level I VATA Practice #5, Week 5 & 6

Alternate Practice #1 2 3 & 1 duly

Level I VATA Practice #6, Week 7

2 Surya Sama ar p. 66 Viribhid i in 1 p. 78, Par vikonas ma p. 8) Pirsvottan — ni p. 84 Urdhva Pra anta Ekapada ana p. 94 Urt ii ini pg 97, Sarvangasana II or III p. 102 4, irili ni Bhujangas ma 1 pg 126 Silibhii ina 1 p. 127 Child's Pose pg 61 Janu Sir ii ani og 158 Parivrtti Janii Sirsa sani pg 167, Paschiniottanas ma pg 170 Mirichya ma p. 17 20-30 minute Savisani p. 190

Level I VATA Practice #7, Week 8

Padottanansha pe 3 Padangushusana pe 92
Adho Makha Sana ma pe 10 Savangushusana pe 92
or III pg 102 4 Dep de Pidan pe 110 3 ce
Vinyasa pg 124 Salabiusana II or 1127
Urdhva Prasarta Pades in che 113 November
pg 162 Jana Sasasana ng 158 Mendalagana
pg 180 20 50 mm de Salas mang 120

Level I VATA Practice #8, Week 9

Trikonas na pg 74 Parvetta ir komas ma pg 71 Virabhadrasana L& III pg 30 Pitcho ir komas ma pg 91 Utamas ma pg 17 Popartion for Susasana pg 112 pg Sarvangas ma III pg 102 4 Nira iraha 8 mana sa pg 126 Salabhas ma 1 pg 127 Diamaras ma pg 220 Child s Pose pg 01 Pri a Malabatana pg 127 Sarvangas ma pg 220 Child s Pose pg 01 Pri a Malabatana pg 107 Ps shi malabatana pg 107

170 Bharadvaiasana 1 pg 176 Marichvasana 1 pg 178 | 20-30 mmute Savasana pg 190

Level I VATA Practice #9, Weeks 10 & 11

Mternate various combinations of Practices 67 and 8 daily for two or more weeks. Locus on maintaining a smooth even breath throughout the entire practice. Slowly increase the number of times that you do each pose or lengthen the time each pose is held in order to advance the practice.

Level I VATA Practice #10, Weeks 12 & 13

Alternate Practices #1 through 9

To continue progressing in this beginner program add two or three new poses (using the sequencing given in this book) and chiminate two or three postures that you have mastered. Examine the progression in Tevel I Practice Programs #1 through #4 to see how the practice is extended and changed.

Level I VATA Practice #11, Weeks 14 - 16

create your own combinations by mixing and matching various combinations from Practices #1 through #0

LEVEL II VATA

Level II VATA Practice #1, Week 1

2 Surya Namaskar pg oo Adho Mukha Svanasana pg 100 Preparation for Sirsasana pg 112, Sarvingasana II or III pg 102 4 Halasana pg 108; Depada Pidam pg 110 Makarasana pg 128, Dhanurasana pg 129 Child's Pose pg 61, Vasisthasana pg 151 Supta Padangusthasana pg 164 La chimo tana ana pg 170 Marichyasana III m 160 Allicator Twists I-IV pg 184, 20 30 minule Saya ma pg 190

Level II VATA Practice #2, Week 2

Acto Mucha Svanasana pg 100, trikomisana pg

Chandrasana pg 90 Virabhadrasana I & III pg 86-88 Padangustliasana pg 92, Niralamba Bhujangasana I pg 126, Salabhasana III pg 127, Purvottanasana pg 152, Virasana pg 143 Supta Virasana pg 141, Janu Sirsasana pg 158, Parivitta Janu Sirsasana pg 167 Ardha Matsyendrasana I pg 182, Bharadvajasana I pg 176-20-30 minute Savasana pg 190

Level II VATA Practice #3, Week 3

2 Snrya Namaskar pg 66, Pincha Mavurasana pg 116; Preparation for Sirsasana pg 112; Sarvangasana II or III pg 102-4; Depada Pidam pg 110; Makarasana pg 128; Dhanurasana pg 129, Purvottanasana pg 152; Child's Pose pg 61, Urdhva Prasarita Padasana pg 148; Upavistha konasana pg 162; Parsva Upavistha Konasana pg 163; Ardha Baddha Padma Paschimottanasana pg 166; Ardha Matsyendrasana I pg 182; Alligator Twists I-IV pg 184; 20-30 minute Savasana pg 190.

Level II VATA Practice #4, Week 4

Padottanasana pg 83; Virabhadrasana III pg 88; Urdhva Prasarita Ekapadasana pg 94; Padangusthasana pg 92 or Padahastasana pg 96; Salamba Sarvangasana II or III pg 102-4; Halasana pg 108 or Depada Pidam pg 110; Salabhasana II pg 127; Dhanurasana pg 129; Urdhva Dhanurasana pg 132; Child's Posc pg 61; Supta Virasana pg 144; Supta Padangusthasana pg 160; Paschimottanasana pg 170; Bharadvajasana I pg 176, Marichy asana I pg 178; 20-30 minute Savasana pg 190

Level II VATA Practice #5, Weeks 5 & 6

Alternate Practices #1, 2, 3, and 4 daily

Level II VATA Practice #6, Week 7

Parsvakonasana pg 80, Parsvottanasana pg 81; Urdhva Prasarita Ekapadasana pg 94; Padahastasana pg 96 or Padangusthasana pg 92, Uttanasana pg 97, Sirsasana pg 118, Sarvan phanurasana pg. 129 or Uru i a Danina a an pg. 12 phanurasana pg. 129 or Uru i a Danina a an pg. 132. Purvottanasana pg. 132. Ta i Pala apparla pandasana pg. 136. Urdhva Para an i Pala an pg. 148, Ardha Baddha Padma Parchanata an i pg. 158. Panu Susasana pg. 158. Panu a Paru i remasana pg. 186, 20-30 inmitte Sava in pg. 150.

Level II VATA Practice #7, Week 8

2 6 Surya Namaskar pg 66 Su mana pg 118-sarvangasana II or III with Variation pg 102-104 Halasana pg 108, Niralamba Bhujangasana III pg 126, Salabhasana III pg 127. Ika Pada Rajakapotasana I or Stretch pg 135, Child's Posc pg 61. Anantasana pg 147, Upavistha konasana pg 162 or kurmasana pg 169, Triang Mukhaikapada Paschimottanas ma pg 161. Ardha Matsyendrasana I pg 182. Marichyasana II or III pg 179-180; 20-30 minute Savasana pg 190.

Level II VATA Practice #8, Week 9 & 10

Virabhadrasana I pg 86. Virabhadrasana III pg 88; Padottanasana pg 83, Uttanasana pg 97, Adho Mukha Vrksasana pg 114; Pincha Mayurasana pg 116; Sarvangasana II or III pg 102-4. Makarasana pg 128; Chaturanga Dandasana pg 150; Vasisthasana pg 151; Supta Padangusthasana pg 160, Urdhva Mukha Paschimottanasana pg 168. Ubhya Padangusthasana pg 146-4anu Sirsasana pg 158, Jathara Parivartanasana pg 186, 20-30 minute Savasana pg 190.

Level II VATA Practice #9, Weeks 10 & 11

Alternate between Level II Practices #5 o and 7 changing daily

Level II VATA Practice #10, Weeks 12 - 20

Alternate between all Practices from Level Land II choosing a different Practice daily. Substitute similar poses within like categories to increase the difficulty level or mix and match categories of several practices for added variety.

LEVEL III & II VATA

The cellt alty of poetition are remembered to Value level by the form the process that no construction to the plan and the first the plan and the largest that the first the plan and the largest to the plan and the plan

It is best for Vita to Islam confinit the fine spect moving in jumping style practices. This more dynamic practices tend to aggregate Vita and Pitta energies and are best suited for Kaplin type.

The practices for Levels III and IV are also to mally long left at appropriately measured of egories to pacify the dost a Weard ommon that you cut each practice down to the size you like but maintain the same relative proportion of each category.

The English is measure supplied here home one unfamiliar with the Samkin Terminology. Many of the issuance for the same of described in this book so please refer to book of again by B.K.S. It cause for further description.

LEVEL III VATA

Two examples of Level III Long Term Vata Pacifying Practices follow

LEVEL III VATA EXAMPLE PRACTICE #1

Standing Poses	
Utkatasana	Power Chair Pose
Irikonasana	Triangle Posc
Parivitta Inkonasana	Revolving Triangle Pose
Virabhadrasana 1	Warrior Pose I
Virabhadrasana III	Warrior Pose III
Pirsvakonasan i	Extended Side Angle
Panvitta Parsvakonasana	Revolving Extended Side Angle Pose
Uttihita Hasta Padangusthasana	Extended Hand & Foot Pose
Uttanasana	Intense Stretch Forward Bend
Inverted Poses	
Sijsasana	Headstand
Sarvangasana	5houlderstand
Setu Bandha Sarvangasana	Shoulderstand drops down into Bridge Pose
ockbends	
Bhckasana or Dhanurasana	From Pace on Paus D.
Urdiva Dhanurasana	Frog Pose or Bow Pose Upward Bow
Divi Pada Viparita Dandasana	Inverted Arch
or Poses	THE THE TIET
Vasisthasana	
Virasana IV	Side Plank Pose
The analy	Bowing Hero Pose
ng Forward Rends	
Valia Beodlia Pedma Paschimottanasana	Half Lotus Forward Bend Pose
Danie Mukh ii apada Paschimottanasana	TMP
menimuliands in a	Full Forward Bend
\$	
Berndenssans t	Legs Sideways Sitting Twist
Oberg Ourvarienments	Revolving Stomach Twist
long	20-30 Atmutes

LEVEL III VATA Long Term Pacifying Practices Continued

LEVEL III VATA EXAMPLE PRACTICE #2

verted Poses	
Adho Mukha Viksasana	
Sirsasana	Hand-Stond
Eka Pada Sirsasana	He i Lt. ail
Urdhva Konasana in Sirsasana	Perfolying top 18 Sm (191)

Sarvangasana	Shoulder stand
Lka Pada Sarvangasana	produce so the
()	One leg - vienced Strauld est in
Sctu Bandha Sarvangasana	Shoulderstand drops drops are

Bac	kb	er	nd	5
		_		-

Dhanurasana	Bow Pose
Urdhva Dhanurasana Eka Pada Urdhva Dhanurasana	Upward Bow Port One Leg Upward Bow Wise

Floor Poses

Purvottanasana	luten e troot Extension
Virasma IV	Bowing Hero Fose
Ardha Navasana	Half Bc t Po c

Forward Bends

upavistna konasana	Open regularity in the
Parsya Upavistha Konasana	Over One Open in Torth ad Items
Parvritta Janu Sirsasana	Revolving Head to Knee York
Triang Mukharkapada Paschimottanasana	Three Limbs bleng pary and hand (DAP)
Paschimottanasana	Fall Followard Rend

Twists

Savasana	20-30 Minutes	
Bharadyajasana II	Legs Side Sutum, fivesl	
Ardha Matsyendrasana Ter II	Half Lish Twist For fi	
Maricheasana III	Sage Tivisa III	

LEVEL IV VATA

Two examples of Level IV Long Term Vata Pacifying Practices follow.

LEVEL IV VATA EXAMPLE PRACTICE #1

Inverted Poses	
Pincha Mayurasana Susasana Parsya Urdhya Padmasana Parsyattaikapada Susasana Eka Pada Susasana Bakasana Saryangasana Fka Pada Saryangasana Parsya Saryangasana Parsya Urdhya Padmasana Saryangasana Parsya Halasana Setu Bandha Saryangasana	Arm Stand (peacock feather) Headstand Upward Lotus in Headstand Revolving Legs in Headstand One Leg Down in Headstand Crane Pose Shoulderstand One Leg Extended Shoulderstand Sideways Shoulderstand Sideways Plow Pose Shoulderstand into Bridge Pose
Backbends	
Bhujangasana or Bhekasana Ut ana Padasana Urdhya Dhanurasana Floor Poses	Cobra Pose or Frog Pose Stretched Back Legs Up Upward Bow (Push Up From Floor)
Yoga Mudrasana Yoga ndrasana	Yoga Seal Pose Yoga Sleep Pose
Forward Bends	
na Sir Isana Joanistha Konasana Kurmasana Sujita Lurmasana Jidhaa Mukha Pa chimottanasana Foo amettanasana	Head to knee Pose Open Legs Forward Bend Tortoise Pose Lying Tortoise Pose Upward Facing Forward Bend Full Forward Bend
Twists	
Far-oute Pawhimett maxima Customs (All my Parivariansema	Tull Forward Bend No se Twist Revolving Stomach Twist
Solotono	20 Minutes

LEVEL IV VATA

Long Term Pacifying Practices (continued)

LEVEL IV VATA EXAMPLE PRACTICE #2

Standing Poses	
Parivrtta Trikonasana Parsvakonasana Parivrtta Parsvakonasana Parsvottanasana Parivrtta Ardha Chandrasana Virabhadrasana III Uttanasana II	Extended 5 to Angle Revolving Extended aid. Angle Pole Intended Sideway Stretch Pole Revolving Half Moon Pose Warrior Pole III Intense Stretch Folward Bend
Padahastasana ——————————————————————————————————	Leet on Hands Forward Bend
Backbends	
Urdhva Mukha Svanasana Urdhva Dhamirasana from Standing Dwi Pada Viparita Dandasana Eka Pada Viparita Dandasana Eka Pada Rajakapotasana I	Upward Facing Dog Pole Upward Bow (Drop back) Inverted Arch Posc Inverted Arch Leg Up Posc One Leg Pigeon Posc
Floor Poses	
Malasana l Folasana Padma Mayurasana Kandasana or Yoga Mudrasana	Garland Pose Scales Balance Pose (in Lotus) Lotus Peacock Pose Knot Pose or Yoga Scal Pose
Forward Bends	
Ardha Baddha Padma Paschimottanasana Yoganidrasana Paschimottanasana VIII	Bound Angle forward ford Yoga Sleep Full Forward Bend
Twists	
Pasasana Ardha Matsyendrasana II	Noose Twist Half Fish III
Savasana	20 Minutes

THE PERSON NAMED IN COLUMN 2 IS NOT THE OWNER, THE

LONG TERM PITTA REDUCING PROGRAMS

GENERAL NOTES

Pitta types like to strive, but the focus and strain inherent in their drive to achieve increases Pitta dosha. Diffusing this focus and reducing the amount of effort are two behaviors that keep Pittas in balance. At times when Pittas are severely provoked and softening their focus is difficult, it is easier to begin the practice with slow and easy. Sun Salutations. Pitta types need to remain flex ible and soft throughout their lives because if excess Pitta is not softened it can become stiff, hot, and too tight. It may help Pittas to realize that they can use their powerful will to maintain a soft and gentle approach. This will be their greatest challenge and also yield their greatest reward.

Easy closing postures, gentle backward bending with breath awareness, and all forward bending and twisting positions are the most effective for reducing excess Pitta Hip-opening poses tend to be less Pitta provoking than hip-closing poses. Standing forward bends are good but sitting forward bends are even better for pacifying Pitta dosha. It will be wise for Pitta to limit the time in headstand and armstand positions. Shoulderstands are good for Pitta, especially when practiced with support. It is important for Pitta to practice holding backbending poses in a gentle way. To begin, practice small cobra poses that are unsupported by the hands and arms so that the focus is on gaining strength in the extension of the spine rather than striving for full backbending.

Calming centering, relaxing, sitting floor poses stimulate a parasympathetic response in the Lody and mind. Sitting forward bends are the best, relucing excess. Pitta both short and long term had create flexibility and balance of body and mind. Practicing Savasana for twenty to thirty minutes can packy Pitta but it is important that had not experience irritation in the pose. If the formal accurs, shorten the Savasana to begin their creatinally lengthen it over time.

LEVEL I PITTA

Level | PITTA Practice #1, Week 1

Neutral Spine pg 58, Pelvic Tilt pg 59 Neck Stretch pg 57. Cat Stretch pg 60, Vrksasana pg 72, Will Hang pg 64; 2 Back Vmyasa pg 124. Child's Pole pg 61, Baddha Konasana pg 140, Janu Sirsasana pg 158, Upavistha Konasana pg 162; Alligator hvis II & III pg 184, 204. minutes Savasana pg 190.

Level I PITTA Practice #2, Week 2

Cat Stretch pg 60; Irikonasana pg 74, Wall Hang pg 61; Padangusthasana pg 92; Standing Chair Twist pg 175; Viparita Karani pg 121; Salabhasana II pg 127; Niralamba Bhujangasana III pg 126; Child's Pose pg 61, Virasana pg 143, Janu Sirsasana pg 158; Paschimottanasana pg 170, Alligator Iwists I-IV pg 184, 204 minutes Savasana pg 190

Level I PITTA Practice #3, Week 3

2 Surya Namaskar pg 66; Chest Opening at Wall pg 62; Neck Stretch pg 57; Sarvangasana I or II pg 102; Depada Pidam pg 110; Niralamba Bhujangasana II pg 126; Salabhasana I pg 127 Child's Pose pg 61; Siddhasana pg 141, Upavistha Konasana pg 162; Parsva Upavistha Konasana pg 163; Marichyasana III pg 180; 20+ minutes Savasana pg 190.

Level I PITTA Practice #4, Weeks 4 & 5

Alternate Practices #1, 2, and 3.

Level I PITTA Practice #5, Week 6

2 Surya Namaskar pg 66; Neck Stretch pg 57; Sarvangasana II pg 103; Depada Pidam pg 110; Makarasana pg 128; Niralamba Bhujangasana II pg 126; Eka Pada Rajakapotasana I pg 135 of Stretch pg 134; Child's Pose pg 61; Urdhva Prasarita Padasana pg 148; Janu Sirsasana pg 158; Iriang Mukhaikapada Paschimottanasana pg 164; Sitting Chair Iwist pg 174; Bharadyajasana I pg 176; 20+ minutes Savasana pg 190

Level | PITTA Proctice #6, Week 7

Cat Stretch pg 60, Adho Mukha Svana ana pe 100 Virabhadrasana H pg 78 Trikonasana pe 74 Ardha Chandrasana pg 90, Padangusthasana pe 92 Viparita karani pg 121 Niralamba Bhijangasana I pg 126, Child's Posc pg 61, Supta padangusthasana pg 160, Upavistha Konasana pg 162 Paschimottanasana pg 170, Marichyas ma 1 pg 178 Alligator Twists HI & IV pg 184, 20-minutes Savasana pg 190.

Level I PITTA Practice #7, Week 8

2 Surva Namaskar pg 66; Standing Chair Twist pg 175, 2 Dhanurasana pg 129, Child's Posc pg 61, Urdhva Prasarita Padasana pg 148, Navasana pg 145, Siddhasana pg 141, Janu Sirsasana pg 158; Parivrtta Janu Sirsasana pg 167, Ardha Baddha Padma Paschimottanasana pg 166, Ardha Matsyendrasana 1 pg 182; Marichyasana III pg 180, 20+ minutes Savasana pg 190

Level I PITTA Practice #8, Week 9

Parsvakonasana pg 80; Padottanasana pg 83; Uttanasana pg 97, Neck Stretch pg 57; Sarvangasana II or III pg 102-4, Makarasana pg 128; Dhanurasana pg 129 or Niralamba Bhujangasana III pg 126; Child's Posc pg 61, Virasana pg 143; Supta Virasana pg 144, Supta Padangusthasana pg 160; Triang Mukhaikapada Paschimottanasana pg 164; Parsva Upavistha konasana pg 163; Bharadvajasana I pg 176; Alligator Twists I-IV pg 184; 20+ minutes Savasana pg 190.

Level I PITTA Practice #9, Weeks 10 & 11

Alternate Practices #5, 6, 7, and 8, changing daily Locus on maintaining a smooth even breath throughout each practice. Gradually increase the number of times you do each pose.

Level I PITTA Practice #10, Weeks 12 & 13

Alternate Practices #1 through #0

Level | PITTA Practice #11, Weeks 14 - 16

Continue elternating Practice I through Decreate your own combinations by morning it matching various combination from differing Practice.

LEVEL II PITTA

Level II PITTA Practice #1, Week 1

Inkonasana pg 74 Parivitta Tukona ina po 76 Ardha Chandrasana pg 90 Uttanasana pg 97 Bhujangasana pg 130 Eka Pada Rajakapota na Stretch pg 134 Dhanuras na pg 129 Urdha Prasarita Padasana pg 140, Janu Sir a ana pg 158 Upavistha Konasana pg 162 Paschi mottanasana pg 170, Ardha Matsyendrasana I pg 182 Alaza tor fivists LIV pg 184, 20+ minute Sava-ana pg 190

Level II PITTA Practice #2, Week 2

2 Surya Namaskar pg 66 Adho Mukha Vr Lasina pg 114 Viparita Karani pg 121 Salabhas ina I pg 127, Purvottanasana pg 152 Supta Virasan pg 144, Child's Pose pg 61 Baddha Komisana pg 149 Janu Sirsas ina pg 158 Parivrtta Linu Sirsas ina pg 167 Ardha Biddha Padina Paschimo tanusuni pg 160; Marichyasan i III pg 160 Juthara Parivartanasana pg 166 20 minutes Siroming 190

Level II PITTA Practice #3, Week 3

2-4 Surya Nemisker proof Prich Manuas na pg 116- Neck Stretch pg 57, Envangas in Ho III pg 102-4 Halasana pg 10.1 Depair Polining 110-2 Makirasana pg 12-, Child's Pess pg 11 Supta Padang isthesana pg 10.1 Mukhaikapada Pascaim ett in sama pg 10.1 Paschimottanasana pg 170 Marien as in 178 Bharadyajasana I pg 170-21 - minut s Sayasana pg 190

Level II PITTA Practice #4, Weeks 4 & 5

Alternate Practices #1 2 3 colle

Level II PITTA Practice #5, Week 6

The Vikonasana pg 80, Parsvottanasana pg 81, tlttmar ma pg 97. Preparation for Sirsasana pg 112. Neck Stretch pg 5. Viparita Karam pg 121 or Sarvangasana III pg 101. Back Vinyasa pg 124, Dhammasana pg 129 or tlidhva Dhammasana pg 132. Child's Pose pg 61. Anantasana pg 147, 2 tlpavistha konasana pg 162, Ardha Baddha Padma Paschimottanasana pg 166, Jathara Parivartanasana pg 186–201 minutes Savasana pg 190.

Level II PITTA Practice #6, Week 7

2-1 Surva Namaskar pg 66; Preparation for Sursasana pg 112. Neck Stretch pg 57; Sarvangasana II or III pg 102-1. Makarasana pg 128; Bhujangasana pg 130; Urdhva Prasarita Padasana pg 148; Vasisthasana pg 151. Janu Susasana pg 158; Parivrtta Janu Susasana pg 167; Urdhva Mukha Paschimottanasana pg 168, Ardha Matsvendrasana 1 pg 182; Marichyasana III pg 180-20+ minutes Savasana pg 190-

Level II PITTA Practice #7, Week 8

Viksasana pg 72, Virabhadrasana II pg 78; Urdhva Prasarita Ekapadasana pg 94, Padangusthasana pg 92. Adho Mirkha Vrksasana pg 114; Pincha Miyurasana pg 116, Viparita Karani pg 121; Dhanirasana pg 129 or Urdhva Dhanirasana pg 132. Supta Virasana pg 144, Navasana pg 145; Yoga Mirdrasana pg 153, Anantasana pg 147; Uravistha Konasana pg 162 or Kurmasana pg 169; Janu Sirsasana pg 158. Paschimottanasana pg 170; Alligator Twists 1-IV pg 184. Jathara Importanisana pg 186, 20+ minutes Savasana pg 190.

Level II PITTA Practice #8, Weeks 9 & 10

Afternals between Level II Practices #5, 6, and 7, changing daily,

Level II PITTA Practice #9, Weeks 11 - 20

Choose a different Practice from Levels Land Halternating daily. Locus on smooth, even breathing throughout each Yoga class or practice.

LEVEL III & IV PITTA

Nevel III or IV student or teacher should ahead, have a working knowledge of how to sequence select and progressively change their practice w_e recommend that they begin practicing Level II until they gain any needed experience. The practice can be made challenging by holding the poses longer or with multiple repetitions

The more advanced Yogini or Yogi will want to remember that Pitta is raised by inversions, most especially by headstand and its variations. For Pitta, the shoulderstand must always follow their headstand. Practicing the shoulderstand immediately following the headstand and for a longer period will soften the headstand's Pitta energy. Whenever practicing a Pitta provoking pose, move slowly and keep the experience comfortable. 'Easy does it' is a good motto for Pitta types, along with a focus on a soft, nourishing breath. This focus will serve Pitta types in all parts of their life.

The Practices for Levels III and IV are intentionally long lists of appropriately measured categories to pacify this dosha. We recommend you cut each practice down to the size you like but maintain the same relative proportions of each category.

The English names are supplied here for anyone unfamiliar with the Sanskrit terminology Many asanas for Levels III and IV are not described in this book so please refer to Light On Yoga by B.K.S. Ivengar for Turther descriptions

LEVEL III PITTA

Two examples of Level III Long Term Pitta Pacifying Practices follow

LEVEL III PITTA EXAMPLE PRACTICE #1

nverted Poses		
Sirsasana Parivrittaikapada Sirsasana Sarvangasana III Eka Pada Sarvangasana Supta Konasana Sarvangasana Parsvaika Pada Sarvangasana Setu Bandha Sarvangasana	Howell to me the Personal Control of the Process of	
Backbends		
Makarasana Urdhya Dhanurasana	Locust Variation Upward Bow Pese	
Floor Poses		
Virasana IV Anantasana Hanumanasana Siddhasana	Bowing Hero Pose Serpent Po c Prayer Splits Pose Perfect Sitting Pose	
Forward Bends		
Triang Mukhaikapada Paschimottanasana Ardha Baddha Padma Paschimottanasana Urdhva Mukha Paschimottanasana Paschimottanasana	TMP Halt Lotus Forward 3 in Legs On Top Ferward 7 and Tull Forward Bend Rose	
Twists		
Jathara Parivartanasana	Revolving Stomath Wisl	
Savasana	20+ ministes	

CONSTRUCTION STREET, S

LEVEL III PITTA

Long Term Paritying Practices (continued)

LEVEL III PITTA EXAMPLE PRACTICE #2

Inverted Poses	
Adho Mukha Vrksasana Sarvangasana III	Hand Stand (wall) Full Shoulderstand
Backbends	
Bhujangasana Salabhasana III Urdhya Dhanurasana Eka Pada Urdhya Dhanurasana	Cobra Pose Locust Pose III Upward Bow Pose Upward Bow One Leg Extended Pose
Floor Poses	
Yoga Mudrasana Baddha Konasana	Yoga Seal Bound Angle Pose
Forward Bends	
Janu Sirsasana Parsva Upavistha Konasana Kurmasana Paschimottanasana	Head to Knee Pose Over One Open Leg Forward Bend Pose Tortoise Pose Full Forward Bend
Twists	
Marichyasana III Marichyasana II	Sage Twist III Sage Twist II
Savasana	20+ minutes

LEVEL IV PITTA

Two examples of Advanced Level IV Long Term Pitta Pacifying Practices follow

LEVEL IV PITTA EXAMPLE PRACTICE #1

Sirsasana	Hendstand	
parivrittaikapada Sirsasana	Revolving log Headst and Variation	
Parsya Eka Pada Sirsasana	One Leg Side He idstand Viriation	
Sarvangasana III	full Shoulderst ind	
Pindasana Sarvangasana	Lotus fetal in Shoulder tand	
Parsva Halasana	Sideway's Plow Pose	
Karnapidasana	Knees to Ears Pose	
kbends		
Urdhva Dhanurasana	Upward Bow Posc	
Eka Pada Urdhva Dhanurasana	Upward Bow One Leg Extended Pose	
or Poses		
Supta Virasana	Reclining Hero Pose	
Parvatasana	Lotus-Arms Stretched Up Pese	
Yoga Mudrasana	Yogic Seal Posc	
Yoganidrasana	Yoga Sleeping Posc	
rward Bends		
Janu Sirsasana	Head to knee Pose	
Triang Mukhaikapada Paschimottanasana	TMP	
Krounchasana	Heron Pose	
Ardha Baddha Padma Paschimottanasana	Bound Angle Forward Bend	
Paschimottanasana VIII	Full Forward Bend	
vists		
n in the discount mas ma	Revolving Full forward Bend Fore	
Parvritta Paschimottanasana	Half Fish II	
Ardha Matsyendrasana II Ardha Matsyendrasana III	Half Fish III	
	20+ minutes	
avasana		

LEVEL IV PITTA

Long Term Pacifying Practices (continued)

LEVEL IV PITTA EXAMPLE PRACTICE #2

2 4 Surva Namaskar	Sun Salutations	
nverted Poses		
Adho Mukha Vrksasana	Handstand (Downward Facing Tree Pose) Arm Stand (Peacock Feather)	
Pincha Mayurasana		
ackbends		
Urdhya Phanurasana	Upward Bow Pose	
Eka Pada Urdhya Dhanurasana	Upward Bow Leg Extended	
Dwr Pada Viparita Dandasana	Inverted Arch Pose	
Lka Pada Viparita Dandasana	Inverted Arch Pose Leg Extended	
Lka Pada Rajakapotasana I, II. or III	One Leg Bow Pose I, II, or III	
oor Poses		
Yoga Mudrasana	Yoga Scal Pose	
Kandasana	Knot Pose	
Kurmasana	Tortoise Pose	
Yoga Nidrasana	Yoga Sleep Pose	
rward Bends		
Ulihya Padangusthasana III	Balancing Foot Big Toe Pose III	
Maryritta Janu Sirsasana	Revolving Head to Knee Pose	
Tardiwa Mukha Paschimottanasana I or II	Upward Facing Forward Bend Pose For II	
Paschimettanasana	Full Forward Bend Pose	
ists		
Assume or Any Bharadyajasana	Noose Iwist or Legs Side Sitting Twist	
Extensinyayona II	Sage 'Irvist II	
Lattern Persontanasand	Revolving Stomach Twist	
valoño	20 minutes	

LONG TERM KAPHA REDUCING PROGRAMS

GENERAL NOTES

kaphas are most challenged by getting tarted, but with perseverance they can establish a dau plined practice that will transform their life experience when kapha is severely provoled, and it is difficult to even think of beginning a practice star with movements done in a chair or pose, on the floor. These small movements can generate enough energy for a fuller upright practice. As Kaphas take on an asana practice, they will benefit from first building strength. Along with gaining body strength, they will also be increasing their determination.

To reduce Kapha, stimulate and work the body. Vigorous activity, hard work, movement, inversion, standing poses, heat producing postures, and all backbending reduce Kapha energy Begin backbends with small-unsupported cobra poses (no weight on the hands and arms), until you gain the strength needed for more advanced backbending. Kaphas will enjoy the feelings of exhilaration generated by these poses. Both flexing and strengthening will lighten and refresh the Kapha experience of life.

Most sitting poses are centering and relaxing, stimulating parasympathetic response in the body. Sitting poses that are more intense are better suited for pacifying Kapha dosha. Limit the time you spend in forward bends since they increase Kapha. When practicing forward bends keep them dynamic by moving into the positions with a straight spine. Maintaining the position of a strong back will create more hamstring stretch while strengthening the spine.

If there is excess weight associated with high Kapha, then proceed carefully with the inverted postures. Make sure to systematically haild the strength you need for support. Guidance from an experienced teacher is very helpful to insure your safety.

Samuel Student of her and service de helter with terminal Survey

LEVEL I KAPHA

Level I KAPHA Practice #1, Week 1

Auch 1 Strict po 57 Ct to to pool allowed and his Strict map 100 Character pool and pool of po

Level I KAPHA Practice #2, Week 2

2 Surya Namiskar pg 66. Io lisani pg 70-Virabhadrasina II pg 78. Paray konisini pg 102. Wall Push pg 63. Sitting Chair IV is pg 171. Preparation for Sirsa and pg 112. Sirvangus na I pg 102. Depada Pidam pg 110. Brak Vinyasing 124. Makarasini pg 128. Niral inta Bhuringisini II pg 126. Urdny. Prisinta Parasina ng 148. Upivisthi konasini pg 162. Aligator IV i si 148. Upivisthi konasini pg 162. Aligator IV i si 148. Upivisthi konasini pg 162. Aligator IV i si 148. Upivisthi konasini pg 162. Aligator IV i si 148. Upivisthi konasini pg 162. Aligator IV i si 148. Upivisthi konasini pg 162. Aligator IV i si 148. Upivisthi konasini pg 162. Aligator IV i si 148. Upivisthi konasini pg 162. Aligator IV i si 148. Upivisthi konasini pg 162. Aligator IV i si 150 pg 184. IO 15 minute Sir isini i g 150 pg 184.

Level I KAPHA Practice #3, Week 3

Level I KAPHA Practice #4, Weeks 4 & 5

Alternate practices (1, 2, 5 to 2 vice) s

Level I KAPHA Practice #5, Week 6

4 Surv. Namaskar pg oo Chest Opening at Wall og 62. Virabhadrasana I pg 86. Virabhadrasana III pg 86. Virabhadrasana III pg 86. Virabhadrasana III pg 86. Preparation for Sirsasana pg 112. Sarvangasana II pg 103. Depada itoma pg 110. Back Vinyasa pg 124. Salabhasana II pg 127. Eka Pada Rajakapotasana Stretch pg 135; pl murasana pg 129. Virasana pg 143. Supta Virasana pg 144. Janu Sirsasana pg 158; Alligator Twists I-IV pg 184, 10-15 minute Savasana pg 190.

Level I KAPHA Practice #6, Week 7

Tikonasana pg 74 Parivitta Trikonasana pg 76, Ardha Chandrasana pg 90 Padangusthasana pg 92 Adho Minkha Svanasana pg 100, Adho Mukha Viksisana pg 114 Preparation for Sirsasana pg 112 Sarvangasana II pg 103 Depada Pidam pg 110 Salabhasana I pg 127 Makarasana pg 128; Niralamba Bhujangasana III pg 126; Urdhiya Piasiniti Padasana pg 148 Janu Sirsasana pg 158; Liriyitta Janu Sirsasana pg 167, Alternate Mirachyasana III pg 180 and Bharadyajasana I pg 176 10-15 minute Sayasana pg 190.

Level I KAPHA Practice #7, Week 8

4 Su va Namaskar (Jumpings) pg 66, Preparator for Sirs isana pg 112 or Sirsasana pg 118, Sa angas na II or III pg 102 4. Makarasana pg 120; Dhairasana pg 129; 2 Urdhya Dhanurasana pg 122. Chaturanga ba sana pg 150. Navasana pg 145. Child's Pose of Daudha konasana pg 140. Supta nausina ana pg 160. Paschimottanasana pg 170. Allia til 19. sts 1-IV pg 184. 10-15 minute pg 170.

Level I KAPHA Practice #8, Weeks 9 & 10

Attenuale Produces #4, 5, 6,

Level I KAPHA Practice #9, Weeks 11, 12 & 13

Allegation readings #1 fliceogh #9.

Level I KAPHA Practice #10, Weeks 14 - 16

Continue alternating Practices #1 through #9 Create you own yoga practice by mixing and matching various combinations from the many Practices outlined

LEVEL II KAPHA

Level II KAPHA Practice #1, Week 1

Parsvakonasana pg 80, Parivitta Irikonasana pg 76; Parsvottanasana pg 84; Padottanasana pg 83, Sirsasana pg 118, Sarvangasana II or III pg 102-4. Depada Pidam pg 110; Eka Pada Rajakapotasana Stretch pg 134, Dhanurasana pg 129; Urdhva Dhanurasana pg 132; Child's Pose pg 61, Chaturanga Dandasana pg 150; Navasana pg 145; Iriang Mukhaikapada Paschimottanasana pg 164; Upavistha Konasana pg 162; Bharadvajasana I pg 176; 10-15 minute Savasana pg 190.

Level II KAPHA Practice #2, Week 2

4-6 Surya Namaskar (Jumpings) pg 66; Adho Mukha Svanasana pg 100; Adho Mukha Vrksasana pg 114; Pincha Mayurasana pg 116; Sirsasana pg 118; Any Sarvangasana pg 102-4; Eka Pada Sarvangasana pg 106; 2 Makarasana pg 128; Salabhasana II pg 127; Bhujangasana pg 130; Upavistha Konasana pg 162; Parsva Upavistha konasana pg 163; Jathara Parivartanasana pg 186; 10-15 minute Savasana pg 190.

Level II KAPHA Practice #3, Week 3

Irikonasana pg 74; Parivrtta Irikonasana pg 76; Ardha Chandrasana pg 90, Virabhadrasana I pg 86, Virabhadrasana III pg 88; Urdhva Prasarita Ekapadasana pg 94; Supta Virasana pg 144; 2 Bhujangasana pg 130; Dhanurasana pg 129 Urdhva Dhanurasana pg 132, Eka Pada Urdhva Dhanurasana pg 132, Ika Pada Urdhva Dhanurasana pg 132, Janu Sirsasana pg 158; Parivrtta Janu Susasana pg 167; Ardha Matsyendrasana pg 182, 10-15 minute Savasana pg 190

Level II KAPHA Practice #4, Weeks 4 & 5
Alternate practices #1, 2, 3

Level II KAPHA Practice #5, Week 6

2-4 Namaskar (Jumpings) pg 60, Sirsasana pg 118, Parsva Sirsasana pg 120, Any Sarvan, as impg 102-4; Eka Pada Sarvangasana pg 106 Setu Bandha Sarvangasana pg 107, Dhanuras ma pg 129, Supta Virasana pg 144, Urdhva Dhanuras ma pg 132, Child's Pose pg 61, Chaturanga Danda ana pg 150, Vasisthasana pg 151; Ardha Baddha Padma Paschimottanasana pg 166, Jathara Parivartanasana pg 186; 10-15 minute Savasana pg 190

Level II KAPHA Practice #6, Week 7

6 Surya Namaskar (Jumpings) pg 66 Dhanurasana pg 129, Urdhva (or Eka Pada Urdhva) Dhanurasana pg 132, Divi Pada Viparita Dandasana pg 136, Anantasana pg 147, Ubhya Padangusthasana pg 146, Parivrtta Janu Sirsasana pg 167; Urdhva Mukha Paschimottanasana pg 168; Marichyasana III pg 180; Marichyasana II pg 179; Ardha Matsyendrasana I pg 182, 10-15 minute Savasana pg 190.

Level II KAPHA Practice #7, Week 8

Parsvakonasana pg 80; Ardha Chandrasana pg 90, Virabhadrasana III pg 88, Urdhva Prasarita Ekapadasana pg 94; Adho Mukha Vrksasana pg 114; Pincha Mayurasana pg 116, Sirsasana Varintions pg 118-20; Sarvangasana III pg 104 Setu Bandha Sarvangasana pg 107, Depada Pidam pg 110, Bhujangasana pg 130, Urdhva Dhanurasana pg 132, Eka Pada Rajakapotasana I pg 135 or Stretch pg 134; Anantasana pg 147 or Vasisthasana pg 151; Paschimottanasana pg 170 Jathara Parivar tanasana pg 186; 10 15 minute Savasana pg 190

Level II KAPHA Practice #8, Weeks 9 - 11

Alternate Practices 1 5 6

Level II KAPHA Practice #9, Weeks 12 - 20

Alternate between all Practice from Leve Land Le choosing a different fractice days

LEVEL III & IV

A Level III or IV -tudent or to their small arms have a working knowledge of how a processelect and progress rely claim of their process. Verecommend that they begin practically level bank they gain any needed experience.

The more advanced Tevel III and IV non-oyogini needs to remember that kapan is reduced by vigorous movement, bickbends and inversions (most especially hendstand and it variations). A practice that chooses stimulating posture of a passive ones and Iccuses on working eight of best for kapha. Even though kaphar much no lenit, a shorter Savasana is bester for them there work and less rest is a focus that is good for kaphas. Unlike Vatas. Kaphas can just more energy from sleeping lewer hour coch non-

The Practices for Levels III in LIV are introtionally long lists of appropriately measured as egories to pic free childoshi. We recommend you cut each practice down to the size for interest and maintain the same relative or portures of a egory.

The inglish rames are significant for the conformaliar with the Sanskrif terminality. Many asimas for levels III and IV and the descriptions this book so please relie to Egin Conformalia. So Ivengar for further descriptions.

NAME AND ADDRESS OF TAXABLE PARTY OF TAXABLE PARTY.

LEVEL III KAPHA

Two examples of Level III Long Term Kapha Pacifying Practices follow.

LEVEL III KAPHA EXAMPLE PRACTICE #1

Standing Poses			
Virabhadrasana II	Warrior Pose II		
Parsvakonasana	Extended Side Angle Pose		
Parivitta Parsvakonasana	Revolving Extended Side Angle Pose Half Moon Pose Warrior Pose I Warrior Pose III Intense Sideways Stretch Pose		
Ardha Chandrasana			
Virabhadrasana I			
Virabhadrasana III			
Parsvottanasana			
Hasta Padangusthasana	Extended Hand & Foot Pose		
Urdhva Prasarita Ekapadasana	Upward Lifted Leg Forward Bend		
Uttanasana	Intense Stretch Forward Bend		
Inverted Poses			
Sirsasana	Headstand		
Sarvangasana	Shoulderstand		
Eka Pada Sarvangasana	One Foot Extended Shoulderstand		
Bockbends			
5 labhasana 1	Locust Pose I		
Salabhasana III	Locust Pose III		
Dhanurasana	Bow Pose		
Dwi Pada Viparita Dandasana	Two Legs Inverted Arch Pose		
Eka Pada Viparita Dandasana	One Leg Inverted Arch Pose		
Floor Poses			
Child's Porc			
Urdhya Prasarita Padasana	Hamilton Francisco I. 1 Francis		
Va istliasana	Upward Extended Feet Pose		
⊃iddhasana	Side Plank Pose		
wists	Perfect Sitting Pose 3-5 minutes		
Mharadyo la ana 1	Sitting Twist Revolving Stomach Twist		
Jatharo Parivertanis in i			
ovo ana			

LEVEL III KAPHA

Long Term Pacifying Practice I continued

LEVEL III KAPHA EXAMPLE PRACTICE #2

Surya Namaskars	(Jumpings will work best)	
Inverted Poses		
Adho Mukha Vrksasana	Hand Stand	
Sirsasana	Headstand	
Parivrittaikapada Sirsusana	Revolving Legs in Sirs Lana	
Urdhva Konasana in Sirsasana	Upward Open Angle in Headstand	
Salamba Sarvangasana	Shoulderstand	
Supta Konasana Sarvangasana	Open Angle Shoulderstand	
Setu Bandha Sarvangasana	Bridge Pose from Shoulderstand	
Backbends		
Makarasana	Locust Variation	
Urdhva Mukha Svanasana	Upward Facing Dog Pose	
Dhanurasana	Bow Pose	
Urdhva Dhanurasana	Upward Bow Posc	
Floor Poses		
Purvottanasana	Intense Front Extens in	
Navasana	Roat Pose	
Yoga Mudrasana	Yoga Scal	
Simhasana	Lion Pose	
Forward Bends		
Parsva Upavistha Konasana	Over One Open Leg Forward Bend	
Parvritta Janu Sirsasana	Revolving Head to Knee Pose	
Triang Mukhaikapada Pasehimottanasana	TMP	
Twists		
Marichyasana I	Sage Twist I	
Ardha Matsvendrasana II	Halt Fish Twist J	
	10 15 minu cs	

OUR OLD THE PERSON NAMED IN COLUMN 1

LEVEL IV KAPHA

Two examples of Level IV Long Term Kapha Pacifying Practices follow.

LEVEL IV KAPHA EXAMPLE PRACTICE #1

Invested Poses	
Pincha Mayurasana Vischikasana I Susasana Parivrittatkapada Sirsasana Lka Pada Sirsasana Parsva Eka Pada Sirsasana Parsva Urdhva Padmasana Bakasana Sarvangasana Parsva Sarvangasana Sctu Bandha Sarvangasana	Arm Stand (Peacock Teather) Scorpion Pose Headstand Revolving Legs in Sirsasana One Leg down in Sirsasana One leg side in Sirsasana Upward Lotus in Sirsasana Crane Pose Shoulderstand Legs Sideways Shoulderstand Shoulderstand drops down into Bridge
Karnapidasana	Knees to Ears Posc
ockbends	
Urdhya Dhanurasana Urdhya Dhanurasana (from Standing) Natarajasana	Upward Bow (Push Up From Floor) Drop Back into Bow pose Dancer's Pose
oor Poses	
Yoga Mudrasana Parvatasana Ubhya Padangusthasana III	Yoga Seal Pose Lotus With Arms Stretched Up Pose Holding Both Toes Pose
rward Bends	
Parvritta Janu Sirsasana Krounch sana Urd wa Mukha Paschimottanasana Parvritta Paschimottanasana	Revolving Head to Knee Pose Heron Pose Upward Facing Forward Bend Revolving Full Forward Bend
ists	
Pasasana Canjurna Ardha Matsyendrasana Miliara Parivertana ana	Noose Twist Complete Twist Revolving Stomach Twist Pose
vasana	10-15 minutes

LEVEL IV KAPHA EXAMPLE PRACTICE #1

1-210	rtod	Poses
Invi	r i se u	10363

Susasana

Salamba Sarvangasan i

Parsya Halasana

Head and with Viriation

Supported Shoulder time with Vindianis

Sideva Play Par

Standing Poses

Parivitta Trikonas ma

Ardha Chandrasana

Parsvakonasana

Parivitta Parsvakonasana

Parsvottanasana

Parivitta Ardha Chandrasana

Virabhadrasana I

Virabhadrasana III

Urdhva Prasarita Ekapadasana

Uttanasana II

Revolving Triangle Polic

Half Moon Pose

Extended Side Angle Poor

Revolving Extended Side Angle Pow

Inten e Sidevia - Stretch Pore

Revolving Half Moon Police

Warrior Post L

Warrior Pole III

Upward Lifted back Leg Fory and Bind

Intense Stretch Pose

Backbends

Uttana Padasana

Supta Virasana

Eka Pada Rajakapotasana II

Legs Up Lying Bick

Reclining Hero

One Leg Bow II Pose

Floor Poses

Mandalasana

Iolasana

Ubhya Padangusthasana III

Hanumanasana

Yoga Mudrasana

Ring Pose

Stales Bilince Pese

Holume Both Joes Pose

Prayer Spirts Posc

Yoga Seal Posc

Forward Bends

Ardha Baddha Padma Paschimottanasana

Parivitta Paschimottanasana

Paschimottanasana VI

Bound Angle Forward Bend

kevolving full Forward llene

Full Forward Pend

Twists

Marichyasana II

Any Bharadyajasana

Ardha Matsyendrasana II

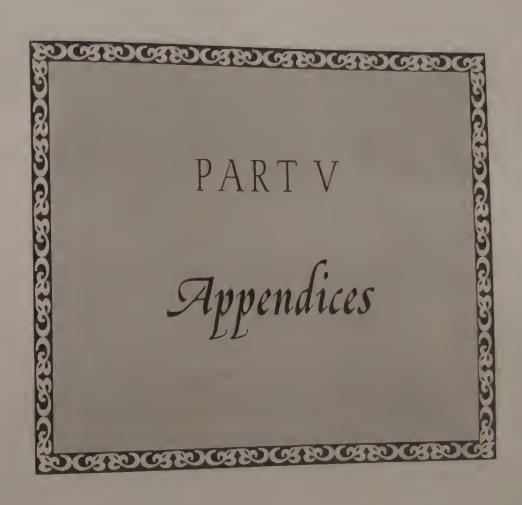
Savasana

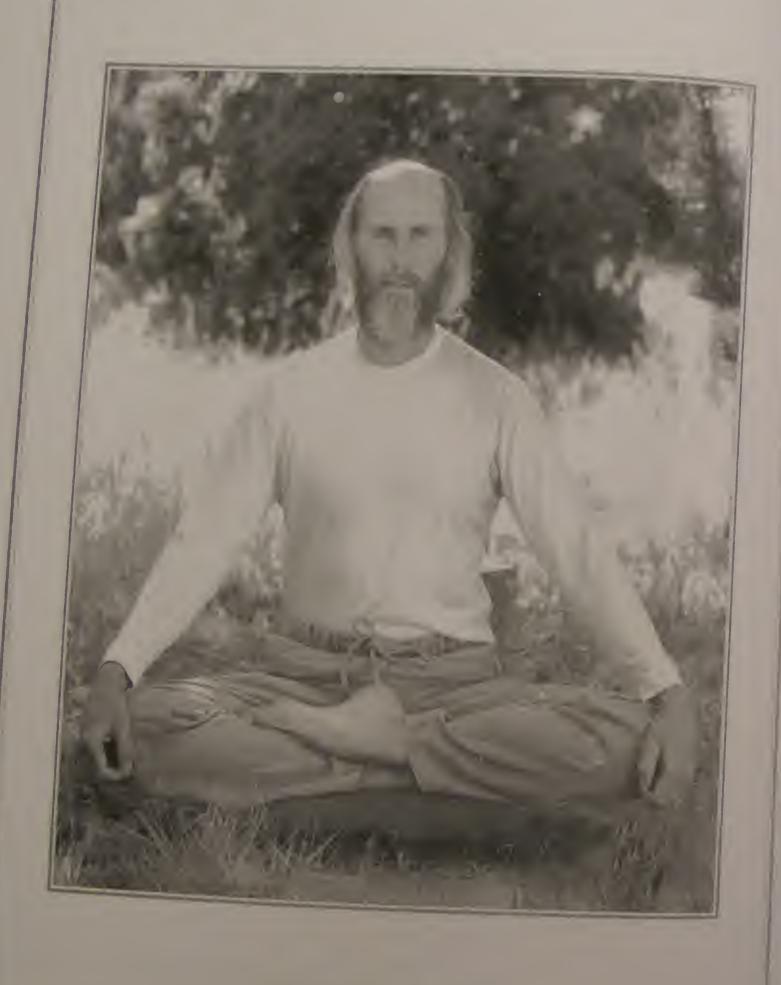
Sage Tivist II

Legs Side Sitting In st

Half Jish Pose II

10-15 minutes





DAVID FRAWLEY IN SIDDHASANA

V. 14 ENERGETICS OF ASANA PRACTICE ADVANCED MATERIAL

he energetics of asana can be looked at from many different angles. Besides regular doshic considerations, other energetic factors exist for determining the effects of asana practice. These additional considerations are mainly for Yoga teachers and advanced practitioners and are especially helpful in Yoga therapy. We have included them in the appendices for Yoga students who want a more complete view. They expand the range of asana considerations to the levels of Agin, Prana and the tissues (diatus) of the body. Four main pairs of tactors are significant making eight in all

Expanding Contracting	Pranic Movement	Vatu, M
. Ascending Descending	Pranic Movement	Vata, Air
. Heating Cooling	Effect on Agm	Pitta Fire
. Tonifying Reducing	Effect on the Tissues	Kipha Wite

Asanas may be expanding or contracting and ascending or descending in their energy depending upon how they stimulate the flow of Prana (a Vata factor). They can be heating or cooling depending upon whether they increase or decrease the digestive fire (a Pitta factor). They can be ton tying (Brimicinal upon whether they increase or decrease the bodily tissues in Kapanor reducing (Langhana), depending upon whether they increase or decrease the bodily tissues in Kapanor reducing (Langhana), depending upon whether they increase or decrease the bodily tissues in Kapanor reducing (Langhana), depending upon whether they increase or decrease the bodily tissues in Kapanor reducing (Langhana), depending upon whether they increase or decrease the bodily tissues in Kapanor reducing (Langhana), depending upon whether they increase or decrease the bodily tissues in Kapanor reducing (Langhana), depending upon whether they increase or decrease the bodily tissues in Kapanor reducing (Langhana), depending upon whether they increase or decrease the bodily tissues in Kapanor reducing (Langhana), depending upon whether they increase or decrease the bodily tissues in Kapanor reducing (Langhana), depending upon whether they increase or decrease the bodily tissues in Kapanor reducing (Langhana), depending upon whether they increase or decrease the bodily tissues in Kapanor reducing (Langhana), depending upon whether they increase or decrease the bodily tissues in Kapanor reducing (Langhana).

PRINCIPLE BY SELECTION OF THE PARTY OF THE P

. Agni (Fiery)	2. Soma (Watery)
Heating	Cooling
Expanding	Contracting
Ascending	Descending
Reducing	Ionifying

The most powerful energies in our natural environment are the forces of heating and cooling. These have the strongest effect upon our physical structure and movement. In Ayurveda they are most responsible for disturbing the doshas and causing disease. Most diseases begin either with a cold or with a fever. Heat is expanding, ascending and reducing (burning up its fuel). Conversely, cold is contracting, descending and tonifying (building up tissues). But sometimes these factors combine in other ways.

1. PRANIC MOVEMENT: ENERGETICS OF THE FIVE PRANAS

Understanding Prana requires understanding its subtypes and their effects. According to its direction of movement, Prana has five subtypes called Vayus or winds, which are also the five forms of Vata dosha. The five pranas possess specific actions on our physical structure and bodily functions. Each triggers certain emotions and holds certain mental states. The pranas work everywhere in body and mind as the primary powers.

TABLE OF THE FIVE PRANAS

1. PRANA VAYU—Energizing Prana

WALLDOOM VOW AREA

line and movement of food, breath impressions and thoughts

The propulsive energy governing the intake of muritum on all levels. Functions include eating, and the order of sensory impressions, and the order.

2. UDANA VAYU—Ascending Prana

Upward movement of food, breath impressions and thoughts

Governs output of energy and motivation Tunctions include eructation, exhalation speech and will Represents the positive energy expression from our intake of mutritive substances.

3. VYANA VAYU—Expanding Prana

Outward movement of food, breath, impressions and thoughts.

Allows our energy to move outward, expand and release itself. Functions include circulation of nutrients, oxygen, and mental circulation as well as our exercise capacity.

4. SAMANA VAYU—Contracting and Consolidating Prana

Contraction or absorption of food, breath, impressions and thoughts.

Centers our energy and allows for the digestive process through which we are able to absorb new nutrients. Functions include digestion on all levels, as well as contraction and maintenance of equilibrium and homeostasis.

5. APANA VAYU — Descending and Stubilizing Prana

Downward movement of food, breath, impressions and thoughts.

Takes our energy downward and grounds it. Governs all forms of elimination from food and water (excretion and urination) to ideas. Also responsible for reproduction and supports the immune system.

fach prana has its energy center in the hody though it works to some de ree everywhere

olons

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1

Locations of the Five Pranas		
1 Prana	Head	Where we take in feat breath and impressor
2 (Idama	Nick 	Uphold the head and body in general and is the site of speech
3 Vyana	Chest	Allows us to expand our energy through respiration circulation and movement of the arms
4 Samana	Navel	Where we are centered and hold our equilibrium. It is also the site of digestion through the small intestine.
5. Apana	Lower Abdomen	Where we are grounded and have elimination through the urinary and excretory systems

As energetic formations, asanas relate to Prana and its five subtypes. The five pranas govern the different types of postures and their muscular movements. Each prana has its special relevance in asana practice.

- The master Prana is behind all forms of movement particularly of a forward moving or propulsive nature
- Udana governs upward movement and extension of the spine, including holding an crect position. It also governs speech.
- Vyana governs outward extension, particularly of the arms and legs.
- Samana governs contraction of the arms and legs and holding a sitting posture
- Apana governs downward movement, support and grounding, including standing on the feet.

Each prime relate to various practice relative to its location in the body

Yoga Practices for the Five Pranas		
1 Frana	Head (i) i r (i) sisp	Franayania en ay therapa and me litaran
2 Udanı	Throat	Mintra chinting, up- wird directed perc
3 Vyana	Heart che t and arm	Poles for extending arm and increasing circulation
4 Simin	Navel	Sittin a poses, stabilization
5 Apan	Lower abdomen (lower two tha) ras	Prone (lying down) po es inverted poses

Each asana contains a signature of Prana and its expression. Each prana relates to the asanas that work through it. The following asana type in crease and decrease the different pranas.

Asanas and the Five Pranas

INCREASES		
Prana	Inward or forward moving postures	Prin y n 1
Udana	Upward moving postures	Slanding Juses
Vyana	Expanding and releasing postures	Extending pases
Samana	Contracting and centering postures	Simila Postares
Apana	Grounding and stabiliting postures	Silting and process

DECRE	DECREASES		
Prants.	Outward moving postures	Strong asanas that create exertion and promote fatigue	
11/2/09/1	Pownward and releasing postures	Inverted postures like shoulderstand	
\ (m)-1	centering postures	Bound lotus pose, savasana	
Simana	Expanding and releasing postures	Stretching the arms and legs	
Apana	Upward moving postures	Standing postures, particularly with arms directed upward	

The Five Pranas Work in Pairs

- Vertical forces (move up and down): What increases udana usually decreases apana and vice versa as opposite ascending and descending forces
- Horizental forces (move across): What increases vyana usually decreases samana and vice versa as opposite forces of expansion and contraction.

Forward Movement - Prana

that bring the cliest forward like transfer are important for stimular in order to do all other postures that the movement of the other well a relicularly udana and yyana.

Expanding and Contracting Postures – Vyana and Samana

Wand and amount operant the orterial and committee in color on the blood riowing away from the beauties of a contraction of the orterial and their returnation. They also the beauties of the orterial or contraction of the orterial or contraction.

(samana) of the muscles. Samana represents the absorption of nutrients and vyana their circulation throughout the body.

- Contracting postures close or wrap the arms or legs.
- Expanding postures open or extend the arms and legs.
- · forward bends are contracting and calming
- Backward bends are expanding and stimulating
- Twists work on both vyana and samana and bring them into balance.

Generally, all asanas should maintain the center of energy in the navel because the purpose of asana practice is to develop stability (samana) and calm on a physical level. Samana keeps all the pranas in liarmony and is responsible for their nourishment

If an asana has no extension to it, we should try to extend the Prana (by increasing it) to maintain vyana, like doing pranayama in the bound lotus position

Raising and Lowering Postures – Udana and Apana

Udana and apana represent the forces of rising up and sitting down and muscular actions like raising or lowering of the hands. If one raises the hands over the head to a vertical position that is a movement of udana. The lowered position is more normal and the raised position requires exertion (udana) because of the influence of gravity (apana).

- Upward movement, particularly of the head neck and shoulders, increases udana
- Raising of the hands or legs increases udana
- Downward movement, particularly of the lower abdonien and legs, increases apana

- Inverted poses can mercise odini drain t cally, particularly the last tand because these bring pressure into the upo r part of the body. They also counter apin
- Holding the spine and head erect to have
- Holding the lower legs still in a sitting poture, like the lotus pose, stabilizes again (prevents it from sinking).

HOW TO PERFORM ASANAS RELATIVE TO THE FIVE PRANAS

one should consider the role of all five prant in asana practice. An integral a ana practice should work all the pranas. It requires energization (prana), expansion (vy ana), contraction (samana) upward movement (udana) and downward move ment (apana) in the right proportion and balance But the degree of these pranic movements will vary by condition and by dosha

If a person's energy is low or depressed tapana excess), asanas should aim at raising the energy (increasing udana) using upward moving and standing poses along with chanting and affirmations. If a person's energy is too elevated or spaced out (udana excess), asanas should aim at lowering and grounding the energy (mereasing apana), using prone or inverted poses along with deep and slow breathing and refraining from talk ing.

It a person's energy is too contracted or introverted (samana excess) asanas should a mat expanding and releasing the energy (increasing vyana) employing various movement and extension oriented poses and viny asas. If the person's energy is too expanded, diffused or fragmentee (vvana excess), asanas should aim at centering contracting and consolidating the energy increasing samana), with seated meditation poses

DOSHAS AND PRANAS

Each do be top he at consideration relative to the fre praise.

Kapha

Kiples types have a lower level of actionly that hads to duriness or depression (apanaco) nor men a well as contraction (samula dorsor nee). They benefit by posture to men is a certion and expinsion of energy (print, adama and vy nati

A kapita relate to the region of the chest nd storm h, the prines of that read n help keep Kaph do h under control for throw up (vi mi') cough or their out of the bod through the month reduces kaplin (mucun, which in the funtion of uding. This is while Pancha Karma therapt uses therapeutic emesis by initing or vom and to eliminate kapha from the body. Pretures that increase ud me will reduce Fapha in the me radcal way

Vata

Apana or the describing princips responsible tur the absorption of feed in the body and for ground ing. Apena deringements occur along with most diseases of the physical hade which rest upon food particularly Value diseases, which are the most numerous. For Freeling Value we should a reat calming controlling and strengthening aparts the lower abdomen and the regard artise section that it rules. Values affectated downward through apara but in exently way. This is why in Fancha Karma employ selectus ing entrops must it to remove Vate from the body.

Vata also benefits from mercasor, sustaini. the confracting and consolidating energy but along with vyana which releases tension and opens enculation creating pressure on the musches or actions that missings the body mances \we

Pitta

Samura veys is responsed to Aem the digestive fire and keeps falle in Halamit Asanas for The annual the report of the mail are the keep the name of the report of the mail are the keep the name of the report of the and around from the way the action of aparts and around from the way the action of aparts and around from the way the report of the from the bed. Promoting aparts from the bed. Promoting aparts for the bed. Promoting aparts by draining it from the region of the abdomen

2 HEATING AND COOLING AGNI

The heating and cooling aspect of a anas depends upon how they affect Agin or the directive hier Agin at a physical level dwell in the small intestine. A anasythat open up the central abdomen region, like Supta Virasana or Dhamnasana, merca e Agin, while those that close it decrease Agin.

Acrobic cycrese has a avarming but diffuive effect, drawing Agai to the periphery. Seated
porture, with pranayama stabilize Agair in the
center of the body. Pranayama in general increases
Agair because it promotes heat in the hody. Relative to the five pranas, heat is ascending or apvard moving (indana), while cold is descending or
downward moving (apana). Hot air rises and cold
an ank.

tracting (amana) That makes us sweat cold can be in to contract shiver and stop sweating yet heat make its sweat morder to cool us off, so expanding movements long term can release heat cold makes us contract in order to preserve our heat—o contracting movements long term premied that This mean that expansive postures will make the create heat but in the long term can have a contract all facility the contracting postures will make the create heat but in the long term can have a contract all facility that contracting postures will make the create cold but in the long run have the make the cold but in the long run have

for any cheath at most a more as heating or cool are. For example, prone postures are generally assume induced for put a blanket over ourselves.

through exhaustion coolines can be created by pull our cives too far affiling posture through cooling in them cives, can be used to generate her through prairily amin became they allow for consolidation.

POSTURAL CONSIDERATIONS

- Forward Bends are cooling, especially openleg forward bends hke Upavista Konasana
- · Backward Bends are heating.
- Standing postures are heating with the exception of standing forward bends
- Sitting and Prone postures are cooling.
- Inverted postures are heating, except where there is a bending of the neck, as in shoulderstand, which is cooling.
- Twists are neutral or balancing.

However, all asanas have heating and cooling effects depending upon where they direct our energy. The regions where asana increases circulation or contracts tend to be heated. The regions where the asanas withdraw circulation or relax tend to be cooled.

PRANIC CONSIDERATIONS OF HEATING AND COOLING

Breathing creates heat in the body and propels the heart lungs system and the process of circulation. However, there are cooling aspects to the breath

Inhalation Versus Exhalation

- Inhalation tends to be cooling
- Exhalation tends to be heating.

Retention

- Retention after inhalation is heating
- Retention after exhalation is cooling
 During inhalation we take in air, which has

which creates heat that have been perfect upon exhabition flowing the large creating However and his the large exhabition becomes cooling

Right Nostril Versus Left Nostril Breathing

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n.

re

- Right nostril breathin is he ting and simulating
- . Left nostril breathing is cooling and sedating

The right left, male female, heating cooling predominance of the body is reflected in the nostrils. Right nostril breathing increases the flow through the channels and organs on the right side of the body. Stimulating these increases heat in the body and promotes all thermogenic processes like digestion. Left nostril breathing increases the flow through the channels and organs on the left side. Stimulating these increases cold in the body and promotes all consolidating processes in the body like tissue formation and stabilization. This is the basis of alternate nostril breathing (Nadi Shodhana) that is perhaps the most important and cleansing of the pranayamas.

Nose Breathing Versus Mouth Breathing

- Breathing through the nose is heating
- Breathing through the mouth tends to be cooling.

Mouth breathing can be used to release heat as in Shitali pranayama. However, mouth breathing generally increases mucus and should only be done for short periods of time, mainly on exhalation.

Fast or Slow Breathing

- Fast or rapid breathing as in Bhastrika, is heating
- · Slow breathing is cooling

Assertion rhan maker on breathe come on create how, have Exercise that shows one tenate down has a create allows before allowed process and energy how their breathest returns the agency process and energy how their breathest returns the agency process and consequently process and consequently.

The Breath and the Doshas

Holing forms of the Known was trained and decrease Ripha Counce form the limited by the Bit of the Sit of the Counce by the same decrease Pitt. Vata is reduced by the bottom of heating and could promise to be the councer on the heating side. It is mainly tend to be could

3. TONIFYING AND REDUCING (BRIMHANA AND LANGHANA)

Ay urveda are 'tonitying and reducing' (Brimhou and Langham), also called nourishing an I detoxifying Generally, we are either suffering from the instant excesses in the body or from the use differency and lack of energy. The twofold approach is the basis of various systems of the lational Year therapy like that thought by TKV. December the son of the great Yory Krishin machania.

An excess condition is defined either at the much tissue formation (particularly excess fathorized by the accumulation of textus in the base of the document of the particular of the particular in the system.

A person who is significantly overweight needs reduction of the treates. A person with internal heat, intection or diver twelve removal of taxins. This were examples of reduction thinking keptas and Kaphasantla types tend toward gave and often require reduction therefore such keptas and often require reduction therefore such keptas and other require reduction therefore such keptas and other require reduction that there is no accommodate of the financial and reduction of manager and maker on the beautiful.

fitta causes internal heat and toxic blood condi-

On the other hand, a person who is underwordt low in energy and chronically cold needs to be nourished and strengthened. Such are usually Vata types but can occur among the other types as well. When Vata becomes high it usually results in tissue deficiency. Vata as cold, dry and hight has a natural depleting effect upon the tissues.

There is also an age factor. Young people need more reduction therapy because they have adequate energy and tissue formation but tend to-ward excess or heat. Older people need more tonification therapy because their energy level is falling and their tissues are getting depleted.

Yet we all possess some degree of toxins and excesses to be reduced and some degree of weakness or tissue deficiency that requires strengthening. The general rule is that first we reduce and climinate toxins and second we build and rejuvenate. If we try to tonify first we may only increase the toxins in the body

The main Aymyedic reduction therapy is Pancha Karma. It consists of the five detoxification measures of therapentic vomiting, purgatives chemias, masal medications and blood purification. But all forms of fasting and herbs that promote chimination and cleansing of the blood promote various terms of reduction or detoxification. The main Aymyedic tombication therapy is rejuvenable of ayam, which consists of special roods have and exercise to rebuild the fissues and or gain, and exercise to rebuild the fissues and or gain, and all forms of nourishing diets and to be fairned as a control of the rooms.

Assus and printivants can be classified as author familying or reinting. Assus process that is quick, areas at timeful will be reducing. That which is alone and consolidating in its affect is temptying and can old in recoveration. Printipants that excreme lightness in the body has a more resource in their body has a more resource.

source of energy, so pranayama done along with a mitritive diet has a weight-increasing action

Asana, like other therapies, should aim at reduction before tonification. Only if toxins are first removed can the tissues be rebuilt in a wholesome manner. A typical asana practice should have an initial phase aiming at reduction followed by a second step aiming at tonification. This is why asana practice begins with more active postures and ends with savasana or the corpse pose in which our energy can be renewed.

- Moving or expanding asanas (vinyasas) are generally reducing
- Still, sitting or closing asanas are generally tonitying.
- Pranayama that emphasizes deep inhalation followed by prolonged retention is tonifying and increases earth, water and fire elements.
- Pranayama that emphasizes prolonged exhalation followed by retention is reducing and increases air and other elements

Asanas aimed at reduction should try to methodically reduce the doshas. Asanas to reduce kapha promote elimination of mucus, mainly from the upper body. Asanas that reduce Pitta reduce heat, inflammation and intection mainly in the mid-abdomen. Asanas that reduce Vata counter dryness, agitation and debility mainly in the lower abdomen.

Asams can aim at reduction through promoting the movement of the waste materials purticularly sweat. Sweating reduces water and far from the body mainly reducing Kapha, but it also cleanses the blood reducing Pilla. Asams can aim all raising Apill or the digestive free in cederate them up toxins. As may that strengthen the nava and the digestive free will help eliminate any toxins limiting from poor digistion.

Asmas can have a reducing effect on differrul organs, like the liver or lunes, or on different parts of the body like the legs. Wherever we improve circulation will have as an initial effect to remove stagnation and eliminate to ans but in the long term can promote healing and growth.

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Asanas for tonification aim at building up the bodily tissues, primarily the muscle tissue that is the support of the entire body. But they can aim at different organs as well, like strengthening the heart or the liver. They reduce Vata, which tends to deficiency, by countering it with better circulation leading to stronger tissue development.



TARTE OF BERTHAM I W.

& GLOSSARY OF SANSKRIT TERMS C3

Agni — fire as a cosmic principle

Ahamkara - ego or sense of separate self

Ahimsa — non violence or non-harming

Ananda — bliss or divine love.

Apana - downward-moving prana

Asanas — vogic postures

Ashtanga Yoga — eight-himbed Yoga system made famous by Patanjah

Atman - true Self, sense of pure I am

Ivu - life longevity

Ayurveda - yogic science of healing

Bandha - yogle locks

Basti - w urvedic enemas

Bhakti Yoga - your of devotion

Brahman — Alsolote Reslity

Buddhi - mlolligeres

Chakras - meny centers in subtle heavy

Charaka Samhita — Ayurvedic classical text of Charaka

Darshana — Vedic systems of philosophy

Dhanvantari — deity of Ayurveda, a form of Vishnu

Dharana — concentration

Dharma — the law of our nature, truth principle

Dhyana — meditation

Gunas — three prime qualities of Nature of sattva, rajus and tamas

Guru — spiritual guide

Hatha Yoga — Yoga of asana, pranayama and meditation, effort oriented Yoga

Homa - Vedic fire offerings

Ida — left nostril or lunar nadi

Jiva — individual soul

Jnana Yoga - Yoga of Self-knowledge

Kapha - biological water liumor

Rarma effect of our part actions, including from previous births

Karma Yoga - Yoga of titual work and service

Rundalini — latent energy of spiritual develop-

Mahat - Divine Mind or Cosmic Intelligence

Manas - outer or sensory aspect of mind

Mantra — seed sounds used for licaling or vogic purposes

Nadis - channel systems of subtle body

Nasya - a) urvedic nasal treatments

Neti Pot — small pot for pouring salt water through the nostrils

Niyamas — yogic disciplines and principles of personal behavior

ojas — vital essence of Kapha

pancha Karma — ayurvedic detoxification procedure

Patanjali — great Yoga teacher, author of Yoga Sutras

Pingala — right nostril or solar nadı

Pitta — biological fire humor

Prakriti — nature

Prana — vital force, breath

Pranayama — control or expansion of vital force

Pratyahara — control or introversion of the mind and senses

Purusha — inner spirit, Selt

Raja Yoga — Integral Yoga system of Patanjah in Yoga Sutras

Rajas - quality of action and agitation

Rajasic - of the nature of raias

Rishis = ancient Vedic seers

Samadhi — absorption

Samana - balancing vital force

Samkhya - philosophy of the 24 tarty - charty

Samskaras deep leted our de no la id.

Sattva quality of harmony

Sattvic — of the nature of sature

Shakti power ener protects of the dependent lead to Godders

Shive - divine power of pairs and it recentled

Soma — writer as a comme and prochological principle

Sushumna - central channel or nod or subtle bedy

Sushruta Samhita — Warved e davo d terror Su liruta

Svastha - health or well-heing

Tamas — quilty of darknes and in tha

Tamasic - of the nature of times

Tanmatras — sensory potentials or subtle clements (sound, touch sight, to be, a cell)

Tantra — energetic system of weeking with our higher potentials

Tattvas — cosmic trulh principles

Tejas - fire on a via level

Udana upward moving price

Ujjayi — a form of pranavar a

upaveda - secondary Vede text

Vata - biological air humor

Vayu - another name for prana or what for c

Vedas — ancient Hardu spiritual system of Security and cosmic knowledge

Vedanga - limb of the Ved s

Vedanta - Self knowledge espect of Vedateaching

Vishnu - divine power of love more reaction

Ivana - expusive vial force

Mijna - s & Fee or worship

Yamas - voge values and principles of social conduct

Yoga science of rentegration with the universal

Yoga Chikitsa — Yoga therapy

SALE DESCRIPTION OF PERSONS

Yoga Darshana — Yoga philosophy or the Yoga tradition

Yoga Sutras — classical text on Yoga compiled by Pataniah



& GLOSSARY OF ASANA NAMES 03

Adho Mukha Svanasana — Downward Turing Die Hee

Adho Mukha Vrksasana — Hand Stand ole Downwood Feeing Trees

Akarna Dhanurasana — New Ear Bow Rose

Anantasana — lving Super Pior

Ardha Baddha Padma Paschimottanasan — Haji lotus Forvard Bengalio politid Afri

Ardha Chandrasani — Half Moon Pose

Ardha Matsvendrasana — Hall Fish Teris

Ardha Navasana — Half Bout Pose

Baddha Konasana — Bound Angle Sitting Wise

Bakasını — Crane hise

Bharadvarasuna — Bharadvara Pose Legs Side Sirring Trist

Bhekasina - Heg Pose

Baujungasana -- Cohra lose

Chaturanga Dandasana - Famili Post

Dandos me - Stofe Posi-

Distributasing - How Pose

Digital Pidara - Smiles Pore

Dwi Pada Viparita Dandasana — Inverted Arch

Eka Pada Rajakapotasana — Pigeon Pose

Lka Pada Sarvangasana — One Leg Extended Shoulderstand

Eka Pada Urdhva Dhamirasana — Upward Bow with One Leg Up

Lka Pada Viparita Dandasana — Inverted Arch with One Leg Up

Eka Pada Viparita Dandasana — Inverted Arch Leg Up Pose

Halasana - Plow Pose

Hanumanasana — Prayer Splits, also known as Hanuman's Posc

Hasta Padangusthasana — Extended Hand & Foot

Janu Sirsasana — Head To Knee Pose

Jathara Parivartanasana — Revolving Stomach Twist

Kandasana — Knot Pose

Karnapidasana — Knees to Ears Pose

Kurmasana — Tortoise Pose

Makarasana — Locust Variation

Malasana — Garland Pose

Marichyasana — Sage Twist

Natarajasana — Dancer's Pose

Navasana — Boat Pose

Niralamba Bhujangasana — Unsupported Cobra Pose

Nıralamba Sarvangasana — Unsupported Shoulderstand

Padahastasana — Feet on Hands Pose

Padangusthasana — Foot-Big Toe Pose

Padma Mayurasana — Lotus Peacock

Padmasana — Lotus Pose

Padottanasana — Spread Feet Forward Bend Pose

Paripurna Ardha Matsyendrasana — Complete Twist

BE LEEDS 750 1 LA 1919

Parivrtta Ardha Chandrasana — Revolving Half Moon Pose

Parivitta Janu Sirsasana — Revolved Head To Knee Pose

Parivrtta Parsvakonasana — Revolved Extended Side Angle

Parriertta Paschimottanasana — Revolving Forward Bend

Parietta Irikonasana – Revolving Iriangle Pose

Par vrttaikapida Sirsasana — Rotated Open Legs Headstand

Parsva Fk i Pada Sirsa and — One leg ade in Head land Variation

Parsva Hilasann — Sideways Plov. Pole

Parsva Sarvangasanı — Sideway Shoulderstand

Parsva Sirsa ana — Rotated Fee Head tand

Parsva Upavistlia Kona ana — Over One Open Log Forward Bend

Parsva Urdhva Padma an i — Upward Lotu in Heid find

Parsva Urdhva Padmasana Sarvangasana — Sid ways Effed Lotus in Shoulder Lind

Parsvaikapada Sarvangasana — Foot Sideway: Should estand Viriation

Parsvakonasana — Extended Side Angle Pose

Parsvottanasana — Intense Sideway Stretch Pole

Parvatasana — Lotus-arms stretched up Pose

Pasasana Noose Twist

Paschimottanasana — Full Lorward Bend, also called Intense Stretch of Wisl

Pincha Mayurasana — Arm Stand

Pindasana Sarvangasana — Lotus Fetal Shoulderstand

Purvottanasana — Intense Front Extension Pise

Salabhasana — Locust

Sarvangasana — Shoulderstand

Savasana — Corpse Pose

Setu Bandha Sarvangasana — Bridge Pose from Shoulders and

Siddhasana — Perfect Sitting Pese

Sirsasana — Headstand

Sukhasana – Easy Sitting Pose

Supta Konasana Sarvangasana — Open Angle Shoulderstand

Supta Kurmasana — Lying Tortoise Pose

Supta Padangusthasana — Lying One Leg Stretched Up

Supta Virasana — Recliming Hero Pose

Surya Namaskar — Sun Salutation

Iadasana — Mountain Pose

Tolasana — Scales Balance bit Lotusi

Triang Mukhaikapada Paschimottanasana — Three Limbs Facing Leg Posc Uso could TMP

Trikonasana — Triangle Pose

Ubhya Padangusthisana — Balancing Fool big Ic- Rise

Upavistha konasana — Open Legs Forward Bend

Urdhya Dhanurasana — Upward Boiy

Urdhya Konasana in Susasana — Upward Angle in Headstand

Urdhva Mukha Paschimottanasana — Upward Jacing Jull Forward Bend-

Urdhva Mukha Svanasana — Upward Jacing Dog

Urdhya Prasarita Ekapadasana — Upward Leg Forivard Bend Pose

Urdhya Prasarita Padasana — Upivard Extended Feet Pose

Utkatasana — Power Chair Pose

Uttana Padasana — Stretched Back Legs Up

Uttanasana — Intense Extension Pose

Vasisthasana — Side Plank Pose

Viparita Karani — Special Inversion

Virabliadrasana — Warrior Pose

Virasana — Hero Pose

Visyamitrasana or Ardha Baddha Vasisthasana — Half Bound Sideways Plank Pose

Vrksasana - Tree Pose

Vrschikasana — Scorpion Pose

Yoga Mudrasana — Yoga Scal

Yoga Nidrasana — Yoga Sleep Pose



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